

Proceedings of the ALL-INDIA ORIENTAL CONFERENCE

THIRTY-THIRD SESSION

THE ASIATIC SOCIETY, CALCUTTA

October 24-26, 1986

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BHANDARKAR ORIENTAL RESEARCH INSTITUTE

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OCTOBER 1986**

Edited and Published by

S. D. JOSHI

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POONA 411 004 (INDIA)**

**33RD SESSION, 1986
THE ASIATIC SOCIETY, CALCUTTA**

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MANABENDU BANERJEE**

ALL INDIA
(1950-1951)

RAJASTHAN
(1950-1951)

THE
RAJASTHAN

Prof. V. L. ...

Prof. P. ...

Prof. S. A. ...

Prof. S. D. ...

Prof. H. A. ...

...

PREFACE

I feel great pleasure in being able to bring out the Proceedings of the All-India Oriental Conference, Thirty-third Session, held at The Asiatic Society, Calcutta, in October 1986. I regret to say that the publication is long overdue. I especially regret that the Volume could not be published before the Thirty-fourth Session of the AIOC, held at Vishakhapatnam on Jan. 5-7, 1989. The main reason for the delay was that the necessary materials were not put at my disposal until recently. Even then not all the addresses of Sectional Presidents have been submitted.

Although Prof. Dandekar relinquished his office of General Secretary of the AIOC in 1985, he very kindly made his long experience available whenever asked for advice. I sincerely thank him for the help being given in various matters.

My sincere thanks are also due to the Staff of the Bhandarkar Oriental Research Institute and to the Staff of the Press of this Institute for their generous help in bringing out this Volume.

Bhandarkar Oriental
Research Institute,
Poona 4
June 20, 1989

S. D. Joshi

[Sanskrit Poems, read by Prof. S. D. Joshi,
General Secretary, at the Inauguration of the Session]

प्राचीविद्यापरिषदधुना कालिकातानगर्यां
सन्मान्येयं बुधवरसमासंश्रयाय प्रवृत्ता ।
सुब्रह्मण्यप्रभृतिविदुषां नेतृतां प्राप्य लोके
सूर्यलोके कमलसदृशं श्रीविलासं विभर्ति ॥ १ ॥

यस्यां सन्ति महा महाबुधवराः संशोधकाप्रेसराः
आकौमारहिमालयं विजयते तेषां च कीर्तिध्वजा ।
शास्त्रोपस्कृतशब्दसुन्दरगिरो विद्वज्जनाश्चापरे
अस्मद्भारतसंस्कृतेरभिनवं मार्गं प्रदातुं क्षमाः ॥ २ ॥

इयमखिलभारतीयप्राच्यविद्यापरिषद् -
पुण्यक्षेत्रप्राप्तजन्मा वरिष्ठा
संख्यातीतान् पण्डितान् पोषयन्ती ।
विद्याक्षेत्रे सर्वकालं गरिष्ठा
भूयादेषा सर्वदा मङ्गलाय ॥ ३ ॥

भाण्डारकराभिषिक्ता या वेल्लवलकरविवर्धिता ।
दाण्डेकरप्राप्तभाग्या परिषदेषा विराजते ॥ ४ ॥

इमां बुधसभां मन्ये विद्यां मूर्तिमतीं खलु ।
पण्डितैर्मण्डिता चास्तु प्राच्यविद्यासभाऽखिला ॥ ५ ॥

यस्यां सन्ति निरन्तरोद्यमलसत्कीर्तिध्वजाः पण्डिताः
नित्यं या विबुधैर्दिशासु महतीमुत्तेजनां प्रापिता ।
विद्याशोधनदीक्षितो गुणगणैरुत्साहपूर्णः सदा
विद्याक्षेत्रविवृद्धये विजयते दाण्डेकरः पण्डितः ॥ ६ ॥

निर्व्यूढः सुसुखं सुसूरिभिरसौ भारो महापण्डितै-
र्यस्योत्कर्षसमुत्सुको बहुजनो निर्दोषकाङ्क्षी ध्रुवम् ।
तदभारोदवहनं कथं मम भवेदित्यादिकाशङ्कया
संत्रस्तोऽप्यहमद्य तद्गुरुकृपामात्रैकलब्धाश्रयः ॥ ७ ॥

DEDICATION

The present volume of the Proceedings of the All-India Oriental Conference, Thirty-third Session, held at The Asiatic Society, Calcutta, 1986, is dedicated to Prof. R. N. Dandekar in recognition of his long and outstanding service as the General Secretary of this Conference, from 1943 till 1985.

DEDICATION

The present volume of the Proceedings of the All-India Oriental Conference, Twenty-third Session, held at Poona, January, 1955, is dedicated to Prof. R. N. Dandekar in recognition of his long and outstanding service as the General Secretary of the Conference from 1943 till 1955.

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ADDRESS OF THE GENERAL PRESIDENT OF
THE 33rd CONFERENCE OF THE ALL-INDIA ORIENTALISTS
CALCUTTA, OCTOBER 1986

LET US REORIENT OURSELVES

Any one who succeeds the late Prof. T. R. V. Murthy has to suffer from several disadvantages. Prof. Murthy was a rare blend of traditionalism with modern research methods. His publications in the field of philosophy especially on Buddhism and his endearing personality and love for scholars are too well known to the world of scholarship and to the All-India Oriental Conference. But humility will not bar me from saying that I am from a place very near to Kanyakumari, the southernmost end of this great country. This fact, in the last sixty-seven years of the existence of the All-India Oriental Conference has physically unified Kanyakumari with the Ganges. The representatives from Kashmir present today in the Conference will unite Kashmir with Kanyakumari.¹

Looking back on the origin and growth of the All-India Oriental Conference on the basis of the published proceedings of the Conferences which are veritable storehouses for facts and inferences, the first Conference at Poona inaugurated by the former Governor of Bombay, His Excellency George Lloyd on 5th November 1919 and presided over by R. G. Bhandarkar, the grand old man of Indian scholarship and social reformer who remarked in his presidential address in a humorous vein thus :

“ I am the oldest of you all and I will illustrate my old age with the number of controversies which I have carried on ”.

I cannot again suppress the pregnant observation of R. G. Bhandarkar on the classification of scholarly activities in the field of Oriental studies. He said : “ This body (The All-India Oriental Conference) consists of two classes of learned men, those educated as Pandits of the old School and those who have been studying the literature of the country and the inscriptions and the antiquities which are found scattered in different provinces by the application of the critical

-
1. A word of gratitude is due on this occasion to several teachers of mine particularly to the late Prof. Vaiyapuri Pillai for his strictness to base arguments on facts and to Prof. Fred W. Householder for accuracy of expressions with breadth of vision. Also the libraries of the Tamil University, Tanjore ; Sanskrit Department, Kerala University; the International School of Dravidian Linguistics and to Dr. Chiddanandamurthy of Bangalore for helping me with the much needed rare books.

and comparative method. The critical and comparative method is primarily a European study. The Indian tendency may be towards rejecting foreign influence on the development of his country's civilization and to claim high antiquity for some of the occurrences in its history. On the other hand, the European scholars' tendency is to trace Greek, Roman and Christian influence at work in the evolution of new points and to modernise the Indian historical and literary events." This state of affairs still continues in India with the critical group swelling in ranks sometimes at the cost of the traditional scholarship.²

With the intuition of a sage, R. G. Bhandarkar defines the function of a critical scholar as that of a judge in a law court. Facts of a case form the rock base in any case. Inferences are based on these facts. Wishful thinking for political or other gains have very little role in academic discussions. When a decision is made by a Judge in the academic court we have several instances of the defeated party accepting it until new facts emerge to disprove the decision.³

The All India Conference of Orientalists was originally planned at Simla under the Chairmanship of Hon. Sir Harcourt Butler in July 1911 on the initiative of Dr. Vogel who urged that India may hold a Oriental Congress in line with the one in the world. Yet, it took eight more years to organise the first conference when the Bhandarkar Research Institute was organised at Poona.

The initial circular was sent out by P. D. Gune, the noted Comparative Philologist to all Orientalists in India, Ceylon and Burma. The latter two countries were under the British hegemony. The cultural ties of these neighbouring countries with India are intimate even today. Attendance from Ceylon continued till recently. Western scholars were present in almost all conferences.

The aims and objects of the All-India Oriental Conference are still fascinating to summarise here: They are: (a) to bring together Oriental scholars to take stock of their activities, (b) to facilitate cooperation in research, (c) to put forth the views of scholars and their difficulties in research and (d) to keep pace with the march of scholarship in Europe and America. These objects are being fulfilled with astonishing results. More and more countries have taken to Oriental studies. Specialised departments like the Anthropological Survey, Epigraphical Survey, Archaeological Survey, etc. were organised by the Government of India. More fascinating than all these is the number of sections in which the subjects for discussion were outlined in the first conference. (a) Sanskrit language and literature, (b) Avesta in its relation to Sanskrit, (c) Pali, (d) Jain and other Prakrits, (e) Philosophy of Indian languages and literatures in

2. *Proceedings of the First Oriental Conference*, Address of the General President, Vol. 1, Poona 1919.

3. *Ibid.*

their oldest phase, (f) Archaeology and Epigraphy, Numismatics and Ancient Arts, (g) Technical Sciences (e. g. Ancient medicine, Music, etc.), (h) Ethnology and folklore, (i) Persian and Arabic and, (j) General in which the present position of the academic study of Sanskrit and allied languages in Universities, Colleges, old type of Sanskrit learning and a uniform transliteration system were to be discussed in the First Conference.

Indeed this frame has been changed only in minor details and new subjects like Greater Indian studies were added in later conferences. The titles of some sections were changed. Even in the first conference at Poona, a section on Classical literature and modern vernaculars was organised and the late M. M. Kuppuswamy Sastri of Madras presided over it, in which, two papers on Telugu were presented. By and large, this frame is well thought out and is comprehensive which even today is followed with satisfaction.

It was in 1919 when the first conference was organised, the Montagu-Chelmsford reform was implemented and what is called the diarchy came into being, soon after, in the Indian Provinces. The Oriental Conference in the academic sphere from the beginning united all scholars including those from the native states. Mysore, Travancore and Hyderabad, the most prominent among the native states hosted the conferences and the rulers themselves at least in two cases inaugurated them. This effort of the conference united academically India including the Princely States which later due to the political sagacity of Sardar Patel became a political reality in the fifties. Though the All-India Oriental Conferences were strictly apolitical, they prepared the ground, through research and learning, for the great events which took place later in the political sphere of this country.

At the eleventh session at Hyderabad, the Sectional President for the non-local languages, Prof. Baburam Saxena lamented that modern Indian languages do not have a very satisfactory position yet in the conference. Recalling the Census figures then available for the Austric or Kolarian, the Tibeto-Burman, the Dravidian and the Indo-Aryan families of languages, he made a forceful plea for giving greater importance for the living languages. To reinforce his argument, he also cited the Nobel prize received by Rabindranath Tagore for his creative writing in a living language – Bengali – the poet's plea for Bengali being made the medium of instruction in the Calcutta University and his own convocation address in Bengali in that University. Prophetically Prof. Saxena predicted a Telugu University for Andhra which has materialised now and a Marathi University for Maharashtra. The Tamil University at Tanjore, Tamil Nadu, started in 1981 and the proposed Kannada University at Hampi forecast the possibility of organising modern language Universities in the States. The experiment at

Hyderabad to teach through the medium of Urdu at the University level in the forties though enthusiastically welcomed by Gurudev Tagore was not continued there. This fact was also recalled by Prof. Saxena.

Oriental study, in India, by and large, is confined to Indology. Indeed a few exceptions like the International Cultural Academy headed by Dr. Lokesh Chandra are there. But such instances are few. One of the precious possessions of India, is the Sanskrit language which has the earliest written records. The principal thrust in Sanskrit is religion. Later when the city states and empires grew in size and conquest and war became frequent, technical sciences like medicine, architecture, astronomy and such other allied subjects found expression in Sanskrit which was the language of the intellectuals. When the Hindu religious influence swept the eastern and southern regions of India, Sanskrit became the powerful tool of expression in these parts of the country also for the religious thinkers. But religion needed a popular base which was possible only when the spoken language was adopted to communicate with the masses. Also the priestly class which was the custodian of Sanskrit learning made the study of Sanskrit as its exclusive privilege. Mahāvīra by using the current popular language as a medium spread Jainism. This practice was followed by his successors who utilised the prevailing languages of different places and different times for the spread and consolidation of Jainism. The enormous contribution of the Jains to Ardhamagadhi, Maharashtrian Prakrit and to Tamil and Kannada is a result of this policy of adopting the regional language for finding a popular base. Buddha adopted Pali as the medium of his discourse and the revival of the local languages like Telugu and Tamil found for him enormous following. The success achieved by the non-Vedic religions was followed by the Vedic revivalists especially the Bhakti poets of Tamil (the Nayanmars and Alvars of the 7th to 9th C. A. D.). Bengal also witnessed the revival through Sri Chaitanya (15th C. A. D.), the Gaudiya Vaishnava literature has been the perennial source of inspiration to several Bengali authors including Viswakavi Rabindranath Tagore. Kabir (14th Century) resorted to the spoken language, to touch the hearts of the common man. Sankara Deva of the 16th Century through the new Vaishnavite movement enriched Assamese. Guru Nanak of the 16th Century who synthesised the Hindu and Muslim ethics resorted to Punjabi as his medium. The Sufis especially Khanqaus of Chishti convened musical assemblies which played a constructive role in the popularisation of the local languages. Sufi mendicants were the first to make use of Urdu in the north as well as in the South which led to the development of the language simultaneously. The Wahhabis resorted to Urdu for spreading their ideas. The Quran and Hadith were translated into the vernaculars so that people might read them directly. The Bhakti poets, Meera and Dadu gave Rajasthani a literary form. In Maharashtra, Dhyana Deva (15th

C. A. D.) gave a literature of considerable value in Marathi. The Warkari movement led by Ramdas and Tukaram made Marathi mellifluous. In Maharashtra, which became the seat of traditional and later critical scholarship in Sanskrit when the whole of the north was swept by the Mohammadan conquest, Dhyandev and Ekanath challenged the supremacy of Sanskrit. The latter has quipped that 'if Sanskrit is the language of the Gods, is Prakrit (i. e. Marathi), the language of thieves? God is no partisan of one speech or another.' Important of all is the fact that most of the religious reformers were Brahmins who led the movement for the revival of the spoken languages.

Vallabacharya's influence in the popularisation of Gujarathi is well known. The Pranami sect (1649-1735) popular in the Bundelkhand region made use of Gujarathi, Sindhi and Hindi which were the languages of the people.

Rāmānuja of the 11th Century popularised the Nalayira Divyaprabandha of Tamil Nadu, Andhra Pradesh and Karnataka. Veera Vaishnavism founded by Brahma Nayudu (13th Century A. D.) wrote in simple Telugu. But the Manipravala style popular in Tamil, Telugu, Kannada and Malayalam was meant for the learned few. Along with that, works in simple, racy and flowing Tamil, Telugu, Kannada and Malayalam meant for the masses were produced by the Bhakti poets. Basaveshvara, the popular founder of the Veera Saiva sect of Kannada indicated that Kannada was capable of conveying complex religious ideas, lofty high philosophic thoughts and subtle mystical experiences in simple and easily understandable style.

The reformists of the Hindu religion of the 19th C. A. D. which originated in Calcutta and led by Raja Ram Mohunn Ray, Dwarkanath Tagore, Keshab Chandra Sen founded periodicals in Bengali, Marathi, Hindi, Urdu and English to carry the messages to the masses. The Prarthana Samaj of Maharashtra, Arya Samaj of Swami Dayananda born in Gujarath (1824) popularised Marathi and Hindi respectively. If Hindi has a wider spread today in Himachal Pradesh, Haryana, Rajasthan, Bihar, Madhya Pradesh and Uttar Pradesh, it is mainly due to the efforts to the Arya Samajist. In a country where many languages are spoken within a state, the wider spread of Hindi is an astonishing factor, the reason for which is not difficult to seek. The Ramakrishna-Vivekananda movement which also originated in Calcutta, encouraged the vernaculars through its publications in Bengali, Marathi, Tamil, Telugu and Hindi.⁴

The Christian Missionaries made use of the spoken languages as an effective tool in spreading the Gospel. The words of Pandit Nehru in his '*Discovery of India*' will be apt to be quoted here :

4. *Social Contents of Indian Religious Reform Movements*, Ed. by S. P. Sen, Institute of Historical Studies, Calcutta, 1978.

"The printing of books and newspapers broke the hold of the classics and immediately prose literature in the provincial languages began to develop. The early Christian missionaries especially the Baptist Mission at Srampore helped in the process greatly. There was no difficulty in dealing with the well known and established languages but the missionaries went further and tackled some of the minor and undeveloped languages and gave them shape and form, compiling grammars and dictionaries for them. They even laboured at the dialects of primitive hill and forest tribes and reduced them to writing. In this respect as well as in the collection of folklore it has undoubtedly been of great service to India."

Similar to the efforts of spreading religious knowledge, the political front in the twentieth century also made use of the spoken languages besides English for the spread of political ideals. The Regional languages are important like Sanskrit for the study of religion in this country.

In Oriental studies, our immediate concern is Indology. This again is concerned with the cultural and spiritual contribution of India to the world, a fact which can never be lost sight of by the researchers. Above all, it is indeed gratifying to note that this has never been forgotten by the All India Oriental Conference at any of its sessions.

For this branch of study (a) the written tradition, (b) the oral tradition (folk narratives) and (c) the surviving language and society are important. Early written traditions like the Vedas or the Tamil Sangam classics enable the researcher besides furnishing details of the Society, help in delimiting the time depth of the cultural complexes. The Vedas indeed has a deeper time depth than any other language texts which is not exact (metric) but topological, i. e. before or after. Until Patañjali's *Mahābhāṣya* this has been the position of Sanskrit. Even the *Mahābhārata* of Vyāsa and the *Rāmāyaṇa* of Vālmīki are dated only topologically. Of course Asoka's inscriptions are definitely datable. But the availability of lithic records and copper plates is not continuous. Also their subject matter is not wide as that of literature. Most of the early literary creations in Sanskrit are poetic compositions. The poet is not an ethnologist or a historian. His cognizance of the facts of a society is conditioned by the requirements of poetry. Only some facts can be gleaned out of his creations. There will certainly be gaps. Also the cultural facts expressed in literature will have exaggerations and understatements which have to be filtered for use in reconstruction of the past. Even with all these shortcomings, the importance of literature in Indological studies cannot be minimised especially in the early stages. The support of

5. Jawaharlal Nehru, *Discovery of India*, Sighet Press, Calcutta, 1948, p. 203.

epigraphy and numismatics is unquestionable but they cover only some specialised areas like conquests, etc. Archaeological evidences are mounting in the recent past. They with the support of the corroborative evidences and dependable dating methods have proved to be milestones in our efforts for cultural reconstruction.

Most important segment of the data for reconstruction can be unearthed from the traditional practices of the people who have survived. For instance, the details of the practice of Ayurvedic medicine cannot be fully understood from the texts. The actual practices of the Vaidyas need to be collected. The regional variations in different states in the medicinal practices cannot be overlooked. So is the case with all Śāstras. Even the Agamic tradition needs field study. What is textually prescribed and what is practiced vary. Such variations are crucial for interpretation. Neglect to record the practices of societies is as injurious as the neglect of collecting the manuscripts of an ancient text for recovering their original reading.

Study of the societies, major and minor, throws light on the interpretation of ancient classics. Kaikeyī as the heroine in the folk stories of Uttar Pradesh and the practice of bearing the upper garment when one is defeated in the dice game thereby justifying the act of Duryodhana in derobing Draupadī are only two examples to understand the practices found among societies and literature. The study of languages especially comparative linguistics and the dating method adopted in language split have enormously helped in the reconstruction of the past. It is Dr. Sukumar Sen who indicated that pre Indo-Aryan when reconstructed is not textual Sanskrit but a spoken variety. A new rising discipline called linguistic archaeology has proved its usefulness in reconstructing the material culture and the kinship organisation of old societies.

Session after session in the All-India Oriental Conference, resolutions were passed for the creation of an Institute for Indology. I am given to understand that the Government of India which feels that along with the huge spending on science and technology, humanistic sciences and fine arts should be developed in India, is thinking of organising an Indological Institute. Even if the proposed Institute deals with the early past, Sanskrit texts alone will not provide sufficient material. The Iranian texts, Avesta, the Assirian studies for which Lokamanya Tilak laid repeated emphasis, the Syrian texts which formed the basis of the Syrian Christian religion in Kerala, the early Sangam classics of the Tamils which are secular in content, the Arabic and Persian sources cannot be neglected. The Tibetan and Chinese sources have played a large role in the rediscovery of India. Neglecting their study will result in innumerable gaps in our knowledge.

While the west is now looking for, besides Sanskrit sources, regional information in India for the study of Indology, the Indological Institute cannot neglect the Dravidian sources, the Kolarian (or the Munda languages spoken in and around Nagaland) and the Tibeto-Burman languages which border the Himalaya and eastern India. Indeed they have played a significant role in the cultural life of this country.

A body of academics like the All-India Oriental Conference has the unique privilege of looking back on our academic policy including its language policy adopted by the Governments at the Centre and the States. The constitution makers who had to their credit great personal sacrifices for the country's freedom were labouring under the shadow of the division of the country. They stood for unified India with a strong Centre under one flag and one language forgetting the diversity of languages and culture in this country. The debates in the Constituent Assembly especially on languages still make an interesting reading. The experiences in constitution making of neighbouring countries with different nationalities, cultures and languages were not unknown to them. Yet they might have thought that a desire for a unified India would submerge the local aspiration of the people. Since India is a democratic republic with votes to all its eligible citizens, the upsurge of the local aspirations which we witness now and then were, therefore, not anticipated. The administrative language was fostered by the Central Government by giving importance to institutional set ups and by coining technical terminologies which it expected will be adopted throughout India. Standardization of terminologies have to be attempted only after sufficient books have been translated in the Indian languages. Standardization will be meaningful when a multitude of competing terms are available. The language planners in the Government began at a wrong end. The academic requirement of the people can be broadly divided into three categories : (1) those who would learn the three Rs and live with sufficiency in their respective areas, (b) those who would better their learning skills and try and secure in the States for higher placements and (c) those who would contribute to research and innovation who would like to seek placements in all states or in the Centre or in other countries. The Central Advisory Board for Education under the Chairmanship of Sir Akbar Haydari rightly guessed this stratification and suggested terms from individual languages for popular education, progressive substitution in the intermediate stage with international technical terminology which should be employed for higher learning throughout India.⁶ The feeling that English is the language of the then rulers and hence need to be replaced should have been in the minds of the Constitution makers. Due to a long history of the development of English, the information

6. *Proceedings of the Eleventh Conference*, Presidential Address of the Non-local languages Section, p. 111.

content of its publications is astonishingly high and uptodate. Worldwide recognition for a reseacher or a scientist is an unavoidable component of the academic life. It, therefore, becomes imperative for any scholar who aspires for international acclamation to publish his research-findings in English. Since English is known to the intelligensia in India, due to a historic accident, no one will forego that tool now. For economic reasons Hindi will play a large role in India sooner than we think, if not compelled. It is Lenin who is credited with the saying that "We do not want to have people driven into paradise with a cudgel; for no matter how many fine phrases about culture you may utter, a compulsory official language involves coercion, the use of the cudgel."

Even now, it is not late if the Government of India looks back on its language planning. The organisation of Council or Academy each for Indo-Aryan (for Bengali, Oriya, Marathi, Gujarati, Rajasthani, Punjabi, etc.), another for Dravidian (Tamil, Telugu, Kannada and Malayalam), a third for Kolarian, a fourth for the Tibeto-Burman languages and a fifth for Semitic languages to attempt simultaneous translations will be a necessity. These bodies have to include the Tribal languages falling in the respective families. Also these bodies should provide scripts, if none is available and prepare readers, grammars and dictionaries for those languages which do not have them. A feeling that all languages are the concern of the Governments at the Centre and in the States even if they are spoken by a minority, will consolidate the country.

Learning a language is not now a ten to fifteen years affair. With refined text books and modernised teaching aids the quick learning of a language has been demonstrated in other countries as well as in India. Where language learning still remains as a long drawn out process, its pace should be quickened; thereby even as we save man-hours, we also save money for purposeful expenditure in other areas.

The aid of machines, especially the computers in learning and research, a technological innovation is a new factor which can aid this country in several ways. If the Romanization of the Indian languages is resisted by conservatives who insist on Devanagari or the Tamil script the computer can print out in the desired script. The tyranny of a single script or a single language in a State or in the Centre can now be overcome by the computer as has been successfully demonstrated in the Tamil University and other Centres in India. Machine translation is not a distant dream. The preparation of the catalogue of manuscript or books, word indices, metric analysis of texts by using the computer can certainly save man hours.

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7. M. I. Isayev *National Languages in the U. S. S. R. - Problems and Solutions*, Progress Publishers, Moscow, 1977, pp. 21, 22.

The Indological studies as outlined before will have three foci, one on the ancient phase, another on the medieval period and third on modern languages and cultures. For simultaneous translation we have already suggested five councils or academics to cover most of the languages and societies under a single organisation.

Two questions will arise : whether they should be organised by the Government of India or by Voluntary Agencies or by autonomous but Government controlled institutes is one. The financial projection of these bodies though not estimated will not be minimal for any Government to bear. This will be another.

Scholarship anywhere in the world as in ancient India is person centred. Distinguished scholars like R. G. Bhandarkar, Suniti Kumar Chatterji, Siddheshwar Varma, Sukumar Sen and a hoard of others are like the old Vedic Rishis dedicated to scholarship. They are followed by students directly or indirectly who read their works. If an Institute grows around scholars of distinction, the tradition of scholarship will be continuous. This has been the practice in Europe. In a few cases, India has followed this as in the Bhandarkar Institute, Jayaswal Institute, etc.

When Universities began to enter in the field of research besides teaching individual excellence in scholarship was available more in the past and team work of two or three scholars, though more in science but less in humanities, became possible in the Universities. Inter-disciplinary research, a glaring deficiency in India is chiefly attempted by voluntary organisations along with individual research. If a Government machinery with a built-in system of evaluation is available in this country as in Russia or in other Communist countries, Governments can organise Institutes to implement their policies. Otherwise Government-run institutes are likely to become wranglers for positions and pressure groups for larger budgeting though, a few exceptions are available. Governments can very seldom take over successfully the function of scholars. When scholars criticise Governments for not implementing the evaluation procedure which is the domain of scholars, such criticism will certainly turn out to be inaccous.

The organisational set up envisaged is principally by regrouping the existing but promising researchers from the Government run or financed institutes. A large institute by and large is unproductive in humanities. Assisted with the mechanical aids, a small Institute with a few researchers can turn out more work. Later, personnel from University Departments can be absorbed on deputation for a year or two to execute a segment of work within a specifically stipulated period of time. The dictionary projects initiated by the Governments or by the Universities seldom observe the time limit. Timelessness seems to be so very characteristic of the academic field in recent years. As a result, in spite of the

enormous amount of money spent on projects, no hope of their due completion is at sight. Past experience will confirm that the direct involvement of the Government in organising institutes should be minimal. If unavoidable, for implementing the policy of the Government, a built in system of evaluation is necessary to make the Institutes productive.

The Central and State Governments can fund bigger projects like the Encyclopaedia making or preparing dictionaries. An Encyclopaedia of Indian Science and Technology is a long felt need. Some significant work has been done by A. Rehman when he was in the Nistads. The multiplicity of grant giving bodies created by the Government at the Centre have not yet cooperated with each other for funding projects which have a larger financial projection.

The autonomous bodies like the Asiatic Society organised by Willian Jones in 1784 has a long tradition. Happily the Central Government has declared it as an institution of national importance. Such bodies at Bombay, Madras and the All-India Oriental Conference have offered stimulation for scholarship throughout India and elsewhere. The Institute of Advanced Studies which was started with high hopes at Simla at the initiative of Dr. S. Radhakrishnan appears to be not in good shape. Likewise several voluntary organisations started with high ideals and have made significant contributions face financial difficulties. Being one closely associated with a voluntary organisation - The International School of Dravidian Linguistics - at Trivandrum, a suffering, similar to the proverbial monkey which got caught between the wood splits is often experienced, due to want of adequate financial support from the Governments. Borrowing from Banks is not now easy for an academic body. The percentage of interest is as high as is for the business firms. The University Grants Commission has a legal restriction of funding only those organisations which come under the Universities. The Central Government and its agencies can help these voluntary organisations; but the proverbial blind man distributing his largesse only to those around him is slowly replaced by the Central agencies by financing the institutions situated in the nooks and corners of this extensive country. To allow the voluntary institutes to wane or to become financially anaemic will amount to suppressing an important segment of our academic life. Voluntary institutes flourish in small countries like Holland, Norway, etc. It will be a tragedy if similar institutes fade out in this country. Projects based on a national academic plan can be executed through these bodies by financing them adequately.

The Linguistic Survey of India initiated through the Asiatic Society at Calcutta by Grierson, because the then Government of India of the Britishers will not directly involve in such matters, is a monumental work completed at least six decades ago. New techniques in the survey methods and in facts collec-

tion are now known to linguists. Even in that survey, the Dravidian languages have not been covered in their home states because the then Government in the Madras Province did not find any use for this kind of survey. The data for Tamil, Telugu, Kannada, and Malayalam were secured from the immigrants living in other States. The late G. B. Pant, it is reported, when he was the Home Minister asked the Census Commission to include the language Census also in its schedule. The data available in the 1961 and 1971 Census have benefitted linguistics enormously. A complete survey either directly through the Government run Institutes or by funding other organisations will help to dispell wild guesses regarding the language affinities. A postponement of this survey will create more controversies than minimising them.

A Central Library where all publications (books/journals) related to oriental studies if stocked and information made available to scholars who need them, by computerising them, much time can be saved in hunting for books or periodicals in the several libraries. India is weak in disseminating bibliographical information. One or two bibliographies especially the one on Vedic Studies by R. N. Dhandekar have saved an enormous amount of time of scholars. Besides, what has been done so far in the subject will be clear from the bibliography. Repetition can be avoided. Researchers in Science have this facility to receive bibliographical information and data service. This, if established for humanities, will quicken the pace of research and add to the existing knowledge. The Catalogus Catalogorum for Sanskrit manuscripts initiated at Madras by the All-India Oriental Conference I understand, could not make much headway. The computer aid in listing, arranging and coding information for printing will help the completion of the project within a short time.

Another help which a computerised information service can furnish is to store data for Encyclopaedias. Sooner or later the speakers of all languages in India would like to have Encyclopaedias in their respective languages. In such a venture, some topics are static; some in science are fast moving. A computerised storage of information in a common language will enable the Editors to secure the material for their language Encyclopaedias, instead of asking for articles from individual scholars every time.

It is not my intention to list what should be done by this or that body. It is easy to advise and still easier to criticise – unless one has the experience of implementation and field study advice and criticism cannot be tempered. But the great thirst for knowledge evinced even among the common man, who learnt through his mother-tongues as medium rises high expectations when a project is announced. When its completion is delayed, there is adverse reaction. A realization that removal of poverty through education for which the mother-tongue is

is the only possible medium has been anticipated in the thirties by Gurudev Tagore. An all round growth of all languages and culture and their study in India is within the ambit of Indology.

The closing sentence of Babu Rajendra Prasad at the Delhi Session in 1957 will be more apt to be recalled, "Every student in a Medical College is to study the skeleton, not only to study the skeleton but he is required to dissect bodies so that he may understand the living body better. You have to study the past with the same interest and with the same object so that you may be able to help the present, understand it better and make it better".⁸ Our past is great, our present should be greater and our future still more in the intellectual achievement in Indology and other oriental studies.

Let us reorient ourselves towards achieving this end.

8. Proceedings of the Nineteenth Conference, Part I, Inaugural Address, Delhi, 1959, p. 82.

VEDIC SECTION

PRESIDENTIAL ADDRESS

by

P. N. KAWTHEKAR

Fellow Delegates,

It is indeed my privilege and pleasure to express my sincere thanks to the All-India Oriental Conference being organised by the Asiatic Society in Calcutta. I am also grateful to the institutions working in the field of the Vedas which furnished the required information about the latest activities in this area.

Calcutta is a place which has been the centre of Sanskrit studies since long. The Asiatic Society of Bengal was established in 1784 by Sir William Jones. In 1834, in London, the philological research started and the first Aṣṭaka of the R̥gveda was published by Friedrich Rosen. This was the modern aspect of the Vedic studies. Then the Western Vedic Pandits including Rudolf Roth, F. Max Müller, H. Grassmann, H. H. Wilson, Alfred Ludwig, Oldenberg, R. Pischel, K. F. Geldner, Theodor Aufrecht, A. Weber, A. A. Macdonell, A. B. Kieth, W. D. Whitney, M. Bloomfield, M. Winternitz, H. Jacoby and others appeared with their works. The modern researches were also strengthened by Lokamanya Tilak, Swami Dayananda and other Indian scholars on the Vedas. Yogiraja Aravinda expounded the mysticism from the Vedic hymns. It is well known to the scholars how the intelligentsia in the world was surprised to find a treasure of the Vedic literature which was the first literary expression of the mankind. Perhaps, it was obvious that the western scholars had no background of understanding the traditional trends, felt necessary to give the new interpretations of the hymns.

Even today, the new approach towards the Vedic hymns is being adopted by modern scholars. The papers contributed on Vedic subjects will be read and discussed in this session and I extend my most hearty welcome to the scholars who are still active in this field. The study of the Vedas in the modern perspective will certainly help to solve today's problems of life. The mankind will be benefited if the broader outlook is developed between the nations to nations, man to man, and the Vedas can enrich the world culture by evolving and reviving the fundamental values like benevolence, help, protection, tolerance and love,

The dawn of human culture in the form of the Vedic religion was seen by the great seers called Ṛṣis. The Vedas are based not on the false fancy, but on the earliest experiences of the Ṛṣis. Whatever they felt internally, it was corroborated by the Nature in the universe. The Vedas are the documents full of the earliest evidences to us with the evolution of mankind and give us the account of a great race Aryans how they walked on the earth, how they established the institution of Yajña which ended with the universal proclamation as ... इदं न मम । In the dawn of history, it is amazing to see how the Vedic seers attained the rapture spiritually. I submit to accept these experiences of the Ṛṣis as the significant evidences to prove the factual events which took place on this earth. The most important factor, I want to point out, is that the authors of the Ṛgveda did not adopt fiction. We find the dialogue-hymns giving the account of most ancient events of the Aryans and those who co-existed with them.

Later on it became very clear how the Ṛṣis were the seers who saw the eternal truth and beauty in the changing world. The dawn of the divinity they had seen and they offered the oblation to the great power. In the early prayers, however, the Ṛṣis prayed for the wordly benefits. They wanted and urged the Lord Indra to trace and to bring back the cows stolen by the Asuras. The Parjanya and the Soma are the most favourite things which they are pining for. However, while they were very much true to their day-to-day requirements, they developed their deep sense of devotion to the Vedic deities.

In the process, the Yajña cult became prominent. The Yajña institution was the place where people from all walks of life came together to offer the oblation to the deities. The activity was for the happiness and welfare of the community and individuals. In modern age a new interest in the Agnihotra has inspired some families in India and abroad to carry out the experiment without following the rigid rules. But, it was very difficult to ignore scriptures in the Bhāṣya-period of the Vedic literature. The Brāhmaṇas have traced the Yajñas and the entire manual for the rituals was to be followed. The Mīmāṃsā śāstra is based on giving correct interpretation of the Vedic verdict in the interest of the rituals. It is also true that too much emphasis was given on the ritualism and the original depiction of life itself became secondary. Many a historical events and folk-tales which had no connection directly with the Yajña cult were ignored. Only this Ākhyāyikās which were in favour of the Yajña were adopted in the Brāhmaṇas.

It is said that too much emphasis on the ritualism mars the fundamental values of any religion. Can we say that the original approach to-

wards the fundamental values like love and sacrifice adopted by the Ṛṣis in the R̥gveda lost its significance. ? It is obvious that in later period, the sacrifices used to be performed in large scale and some priests became experts in the authentic performance of the Yajña. In the context of the Vedas, however, we do not find any conflict between the knowledge and the karma. If we read the Brāhmaṇa literature, we find how the synthesis of the Jñāna and Karma is observed by the Ṛṣis. The Śatapatha Brāhmaṇa, though it expounds the ritualistic karma, does not ignore to record the legend of Manu and the Matsya. The Vedic Yajñas gave the people the opportunity to see the deities like Indra, Varuṇa and others. This created the elements of Karma, Jñāna and Upāsana in the mind of Vedic people. This coherence between the three principles can be revived to solve our problems of life.

If the word religion denotes the meaning of a cult confined to a narrow path. We can avoid the word religion. We can propagate the Vedic culture acceptable to all those who might be following their own particular sects, but want to switch over to a broader cultural life. Then, we shall find how the basic values have been honoured in life instead of hatred and violence. Love is the essence of culture. We find the messages of love, unity, integrity and tolerance, in the Vedic culture. It is true that today the common man does not know about the Vedas and the culture which is imbibed by them through the ages.

It is amusing to say that any religion in its original state was secular in itself. The faith is the property of the followers of any religion. However, the Master, who experienced the celestial rapture for the first time on this earth, bestowed the grace on the entire community around him. It was for the welfare of the mankind. We find this original state of mind in the expressions of the Vedas. The Ṛṣis wanted that the entire universe should be elevated to a highly cultured society. This original secularism in the context of our cultural heritage in India can be revived in the interest of the unity in diversity. For this, through education, we can take the common man under the benevolent Vedic culture. The educationists are urged to re-establish the relationship between the Vedic Ṛṣis and Tilak, Tagore, Gandhiji and others for a broader perspective of life. India, being a secular state, should not hesitate to introduce the fundamentals in education for imbibing true culture in all Indians in the interest of our nationality. No doubt, students following different faiths and religions are to be treated equally. But the culture which is the achievement of mankind in the world must be taught to the entire students community.

The Vedic Mantras are significant when they are applied into sacrifices. Thus, we can find how the philosophy emerged out of the Mantras. It inspired the R̥ṣis to form the conception of the eternal truth, posing the question in mind whether it exists or not. The authors of the Upaniṣads finally, by way of self-experiences and arguments, proclaimed that .. तत् सत्. This positive approach towards the eternal truth is strengthened by the coherence between the Mantras and the Yajña institution. It is obvious that a group of thinkers believed in the negative side of the universe and remained aloof from the Yajñas. In the post-Upaniṣad period, there was a great reaction to the Yajña cult in which the priests became prominent and dominant in the society. However, the influence of Upaniṣads has been great on the mind of people.

I respectfully mention here the research activities conducted by scholars in the field of Vedas. For instance, take the dialogue of Saramā and the Paṇis on which various interpretations are given by the scholars. I think, it gives us the most ancient legend denoting the illuminating event of Saramā, a lady ambassador who was deputed by Lord Indra to negotiate with the Asuras Paṇis. Saramā is described by our commentators like Yāska as a divine bitch. But, in fact she was the first lady ambassador of the world who was deputed by lord Indra to trace the cows and to negotiate with the hostile Paṇis to return the cows. It was clearly a political mission assigned to a lady named Saramā. We can reconstruct the episode on the basis of this dialogue. The cows belonged to the Aryans and the Asuras named Paṇis had stolen them. The Paṇis were hostile to the Vedic land. They used to disturb the peaceful life of Vedic people.

These Paṇis had some peculiar interest in the Vedic land. The word Paṇi denotes one who has got the Paṇa, i. e. coin with him. It was they who introduced the commerce in which the coins were used and the Vedic barter system was disturbed. It was obviously an alarming situation to accept for the Vedic people the coins in place of any commodity. Not only this was the only new phase in the transaction. The Paṇis for the first time started to earn money on money or commodity which is called interest. Their funny interest in the interest on loan was a new device to exploit the Vedic people. This is the reason, the Vaṇik is the word used for those who earn money by this way like Paṇis. The Paṇis are called लुब्धकाः. They were not liked by the Vedic people. They were hostile to them.

Today, we do not find any new device in the money-lending business. But it was a new device in those days. Thus, we can say that the Paṇis were the pioneers of the modern system of trade. They introduced the

coins first in the market. They earned money on money first. Even in the modern age, we find a tribe called Paṭhāṇs who had been doing this money lending business since long. The word Paṭhāṇ reminds us of the great tradition of the border area of the language Pushtu and the city Peshavar. It is further to be seen whether the name of the great grammarian Pāṇini comes from the word Paṇis. The Paṇis also had flourished in the border area of India.

Moreover, as I said early, Saramā has given the best example to act as an ambassador. Her political argument gives us the Vedic principles of the political thought which developed in later period as sāma, dāma, danḍa etc. which have been prescribed in the Arthaśāstra.

How then Saramā is called as the devaśunī, a divine bitch? The confusion in the mind of commentators was due to a word found in later Vedic texts viz. sārameyau. These were the two dogs and their mother was Saramā, a divine bitch. On this basis, Saramā of the Ṛgveda was also taken to be the mother of dogs. In fact, Saramā is called the Brahmavādinī. I take this as an episode of the Vedic India with the external forces. The relationship with the enemies was first established with the negotiations in spite of their hostility. And for this a wise lady ambassador was chosen by Lord Indra. Even today, in our foreign policy, we accept the principle of negotiations instead of taking arms in hand.

What I wanted to trace is that the researches on the basis of internal evidences can be identified and the national history of this ancient land can be rebuilt. The Western scholars in the past were not sure about this trend. Since they believed that the Aryans had migrated from the west, they could not trace the most ancient historical events in the hymns of the Ṛgveda. However, I would like to say that ours is not a broken history, but there is a great continuity in the tradition in India. This is why our culture is also a phenomenon which shows an unbroken continuity up to the modern age. There are some scholars who are keen in giving the new interpretation of the Ṛgvedic hymns and I welcome the trend. Now, the time has come when scholars should arrive at the concurrent interpretation of the Mantras whether they denote any natural, meteorological or historical meaning. However, such an investigation without any background of the Vedic philosophy will bear no fruits. On account of the thought of the Vedic seers, the hymns have been preserved.

In India, we find there are some institutions and individuals who are very much pursuing the research activities in the Vedas. The tradition of the recitation of the Vedic Saṁhitās with the Vākṛti system may not conti-

nue further, since the Vedic scholars are not available to maintain the Veda-pāṭha. The scheme to sponsor centres where such Vedic traditional reciters are supposed to teach the young students is to be strengthened by the Sanskrit division of the Ministry of Human Resources Development, New Delhi. Some new centres may be identified and the suitable grants may be extended to strengthen the tradition. The reciters of the Sāmaveda are rarely found. We talk of the origin of Indian Sangeeta from the Sāmaveda, but we could not save the tradition of the peculiar recitation of the Sāmaveda. There are some Pandits, they deserve more support so that the recitation can be recorded to preserve the tradition. The Kendriya Sanskrit Vidyapeetha of Tirupati under the scheme of the Rashtriya Sanskrit Sansthana of Delhi has undertaken the work of recording the Vedapāṭha and if the same continued, we shall be able to preserve the Vedapāṭha of today for the benefit of the posterity.

The Vaidika Saṁśodhana Maṇḍala of Pune has been well known for doing the research work since it was founded in 1928 in the sacred memory of the late Lokamanya B. G. Tilak, the great scholar-patriot. The critical editions of the R̥gveda Saṁhitā and other publications of the Maṇḍala have already been well received by the scholars. In 1983, a new phase of the Maṇḍala has emerged. This year, the Ministry of Education, Government of India, brought this Institute under the scheme of the Adarsha Shodha Saṁsthā and a managing committee was constituted to administrate the Maṇḍala.

The Maṇḍala has prepared and published the Taittirīya Saṁhitā with Padapāṭha and commentaries of Bhaṭṭa Bhāskara and Sāyaṇācārya-Kāṇḍa 3, critically edited by the Dr. T. N. Dharmadhikari, the Director of the Maṇḍala, on the basis of hitherto unused manuscripts. As per the Editor, many lacunas appearing in the text of the two commentaries as printed earlier by Bibliotheca Indica, Calcutta, Anandashram, Pune, and Bibliotheca Sanskrita, Mysore, could be made good on the support of the newly available manuscripts. The critical value of this edition has, therefore, been very much enhanced. The citations appearing in commentaries have been rightly traced to their original sources. The editing of the Taittirīya Saṁhitā, Kāṇḍa IV, with the Padapāṭha and the two commentaries done by Dr. Dharmadhikari is sent to the press. The second publication as the Catalogue of Sanskrit Manuscripts, Volume III, about 1000 manuscripts mostly related to Vedic subjects have been described in this volume. This is also edited by Dr. T. N. Dharmadhikari. The Maṇḍala has also prepared the Classified Catalogue of Sanskrit Manuscripts Vol. IV in continuation of the previous one and it is in the press. The third publication as the Mimāṁsā Uddharana

Kośa invites the attention of scholars. The citations appearing in the *Mīmāṃsā Bhāṣya* of Śābaru have been traced to their original source in this work edited by late Shri Dhannalaji Agrawal of Nasik.

Kāṇva Saṁhitā with *Padapāṭha* and the commentaries of *Sāyaṇācārya*, *Ānandabodha* and *Anantācārya*, is critically edited for the first time by well known scholar Dr. B. R. Sharma based on a number of manuscripts. The first volume containing 10 *Adhyāyas* in about 800 pages will be made available shortly by the Maṇḍala. The third project deals with the *Avesta-Sanskrit Reader* containing the selections from *Avesta*, with English translation and copious mythological and grammatical notes giving Sanskrit equivalents and cognates. The Reader is edited by well known *Avesta* scholar Prof. M. F. Kanga who has provided for the first time the Reader of *Avesta* and Sanskrit to understand the similar versions found in the *Vedas* and the *Avesta*. The Maṇḍala will shortly publish the Reader. In India, we find that the *Vaidika Samshodhana Mandala* of Pune is the only centre where the scholars are doing a comparative study of the *Vedas* and the *Avesta*.

The Maṇḍala is keen on receiving the assistance from the Government of India to take up the further volumes of the *Śrautakośa*. Thanks to the Ministry of Human Resource Development New Delhi for the support being recieved by the *Adarsha Shodha Samstha* in the Maṇḍala by appointing a Managing Committee under the Chairmanship of myself, so that the Maṇḍala's activities will continue under the scheme of the *Adarsha Shodha Sansthan Mahavidyalaya*

In the field of the Vedic literature, the work done by the *Vishveshvaranamda Vishvabandhu Institute of Sanskrit and Indological studies* is well known to the scholarly world. The Institute has undertaken the four Projects as under:-

1. A comparative and Critical Dictionary of the Vedic Interpretation. This work is in progress and it will be indeed a great asset to the students and scholars of the Vedic literature.
2. The *Āśvalāyana-Śrauta-Sūtra* with commentary by *Devarāta* is ready for the release.
3. *Viśvāmitra* in Vedic and Post-Vedic Literature is also in the press.
4. The Institute publishes an Indological Journal twice a year.

A number of books on the various works of the Vedic literature have been brought out by the Institute. However, we can expect some more works in near future on Vedic literature.

The well known institution on the Veda-Sansthana of Ajmer and New Delhi has been very much actively doing research work in the Vedic literature. The publications including the Vedaloka and the journal Veda Samhitā have been well received. Dr. Abhaydev Sharma, Dr. Fateh Singh and other scholars are still extending their contributions to the researches. The paper "A Rethinking on Vedic Exegesis" by Dr. Fateh Singh is worth mentioning. For the last three years, the Vyākhyā-kośa of the Vedic Terms taken up by scholars of the Veda-Sansthana of New Delhi is under preparation. The Bhandarkar Oriental Research Institute of Pune, has published the Vedic Bibliography Vol. IV edited by Dr. R. N. Dandekar

The scientific investigation on the performance of the Agnihotra by Mr. Baburao Parakhe and others of Pune and Akkalkot in Maharashtra has aroused the interest in India and abroad. Also, the scholars coming from other disciplines like medicine, physics etc. have already done researches in Pune in the institute named the Veda-Vijñāna-Manḍala, Pune. Dr. Thatte, Dr. P. V. Vartak, Mr. Wagh and others have been active in expounding the new interpretations of the Vedic hymns. The new interpretation must be critically studied with an open mind and the traditional scholars at least should welcome such efforts of scientists if they offer new interpretations on the basis of physics etc.

IRANIAN SECTION

PRESIDENTIAL ADDRESS

By

FARIBOURZ NARIMAN

Fellow Delegates & Friends,

I am grateful to the Executive Committee of the All-India Oriental Conference and am more than appreciative and thankful for the honour the committee members have done me by electing me to preside over the Iranian Section of this Session. The distinction is more valuable because my revered teachers, Ervad Dr. Jamshed Unvala and Dastur Dr. Hormazd-yar Mirza have occupied this chair twice and this, incidentally, is the second occasion for me to follow their footsteps. Being mindful of the fact that eminent Iranists like Jivanji Modi, Dinshah Kapadia, Sohrab Bulsara and Jehangir Tavadia have also adorned this chair in the past, I am conscious of my limitations, but, I hope, the co-operation of my friends would enable me to fulfil the task entrusted to me.

Before proceeding with a brief survey of the progress of Iranian studies, it must be mentioned that, last year the President of our section, Dastur Dr. Firoze Kotwal, could not attend the session at Ahmedabad and hence the survey would include some of the works brought out during the last five years or so. However, it is gratifying to note that a number of scholars, working in the field of Iranian studies in different parts of the world, have published the fruits of their researches during this period. Some of the publications are noted below.

Zoroaster's Time and Homeland, a study on the origins of Mazdeism and related problems, by Gherardo Gnoli, Naples 1980. As the sub-title suggests, this "essentially historico-philological" work deals with various fundamental problems connected with the civilization of pre-Islamic Iran. The contributions of a number of dedicated Iranists have been judiciously referred to by the author almost on every page.

The work is divided into seven chapters and each chapter is further divided into a number of sections - the contents gives the page number of each section. Some of the problems and the type of approach required to tackle the same are discussed in the introduction of 22 pages.

Material Culture of the Land of the Bible in the Persian Period 538-332 B. C., by Ephraim Stern, Warminster 1982. This is an English edition of the original work in Hebrew which was published in Jerusalem in 1973. Because of the paucity of available historical material from the time Palestine was conquered in 538 BC to 332 B. C., the Persian period has remained obscure. The author has attempted to collect the available but unorganised material and while doing so, the original Hebrew edition has been up-dated, particularly with the help of new archaeological evidence from excavations in Palestine.

The work is divided into nine chapters: the first on excavations and surveys; second on architecture; third on burial; fourth on pottery; fifth on metalware; sixth on cult objects; seventh on seals and impressions, eighth on weights and coins and the last contains the summary.

The Persian Empire by J. M. Cook, London 1983. As the author observes in the preface, "The book is intended to fill a gap" (of about 33 years since the time Olmstead's *History of the Persian Empire* was published in 1948). An attempt has been made to prove that "a great deal that Olmstead seemed to present as fact is now dubious or must be discarded".

The work is well-illustrated with 43 plates plus maps, plans etc. An Epilogue, Notes to the text and two appendices – the first on Select table of Kings and the second on List of Achaemenid Kings – would prove to be of considerable help to the readers.

Zoroastrianism – a beleaguered faith by Cyrus R. Pangborn, New Delhi 1982. In the foreword the author bemoans the lack of works on Zoroastrianism which would "make general knowledge accessible to collegians or other literature or inquiring readers" and hence his idea "to remedy this deficiency".

Muhammad in Parsi, Hindoo and Buddhist Scriptures by A. H. Vidyarthi and U. Ali, New Delhi 1983. The blurb on the jacket informs us that the authors are "... two Hindoo and Bud[d]hist Savants ...". In the introduction the readers are exhorted to be "internationally-minded" so that their "religious outlook could take the same colour" and they "will prefer a religion international and universal in its aspect, rather than a religion having all the features of a material cult...".

This work of 249 pages is divided into three chapters in which we are told about Muhammad in (1) Parsi Scriptures, (2) Hindoo Scriptures and (3) Buddhist Scriptures. It seems the work has been published

to prove what may be called a curious hypothesis of the authors viz. "Muhammad was Buddha Maitreya" !

Zarathushtra the Yazata and "life-story" of his human form by K. N. Dastoor, Bombay 1984. This work, though about one-fifth the size of the one just reviewed, is in many ways similar to it. There is similarity in the use of emotionally charged language, in ignoring historico-philological approach in general and in trying to twist the meanings / interpretations with a view to substantiate a particular hypothesis. The author is overzealous in stressing the angelic side of Zarathuṣtra and attempts to ignore the human side of the prophet's personality altogether. This is a mistake which no serious student of religion can afford to make regarding any prophet.

In a word a pseudo-mystical approach dominates the author's outlook. The work is full of aberrations, the most frequent one being 'Yashta'. The seemingly ultra-orthodox fervour which pervades the book may dazzle some lay people, but the experts are sure to find the same rather distressing.

Conversion in Zoroastrianism - a myth exploded by Hormazdyar K. Mirza, Kaikhusroo M. Jamapasa & Firoze M. Kotwal, Bombay 1983. It seems from the beginning of the present century, if not earlier, Iranists are destined to come to grips with the problem of conversion, rightly called 'hydra-headed' by Ervad D. S. Masani. Reports of a so-called *naojot* of a Christian, Joseph Peterson by name, in North America, in March 1983, stirred the authors, who are high priests and scholars of international repute, to come out with this booklet. It must be added that Dr. Kersey Antia, who performed the "naojot", and some of his supporters both in North America and Bombay, tried to defend the farce with all sorts of palliatives and under the guise of "scholarship". The authors have called attention to the fact that never in "their long and chequered history, even during the days of their empires, the Zoroastrians had ... adopted a policy of conversion or proselytism". The propagandists of conversion had tried to show that "freedom of choice" is given in Yas. 30, but the authors clearly demonstrate that the said reference is to two choices, between 'good and bad' and that a warning is given in the same *hā* as to the results of both the choices. The advocates of conversion cite Yas. 31.3, as they see in this strophe something in favour of conversion of "all living beings". That such an interpretation is incompatible with the idea of Divine Justice embodied in Zoroastrian scriptures is succinctly pointed out.

The Argument for Acceptance - a reply to the three high priests by Kersey Antia, Bombay 1985. It appears that the booklet just reviewed succeeded in unmasking some of the propagandists of conversion in general and the performer of the "naojot" in particular. To mitigate the discomfiture, Kersey Antia brought out a rejoinder with a foreword by S. R. Vakil. Conversion is basically a religious issue, but to disprove what the scholar-priests maintain, the author points out the contrasting opinions of politicians, lawyers, economists and newspaper columnists who have no idea whatsoever about the scriptures or scriptural evidence. True, the author also "quotes" a number of illustrious Iranists, but no useful purpose is served by these "quotations" except that some unwary laymen might be tempted to take it as a mark of scholarship. The author employs his own "method" of quoting according to which that part of the quoted sentence which goes against his contentions can be omitted without giving any indication about the omission! While discussing the Ancient Aryan heritage, the triad had cited Gītā 3. 35 which indicates the perilousness involved in *paradharma*. Perhaps this unpalatable citation has led the author to observe on p. 13: "The triad's bias against conversion is ... colored more by the Hindu milieu in which the Parsi mind and attitude have evolved for centuries ..." and the "repugnance to the acceptance of non-Zoroastrians in their fold" is because of "the influence of the Hindu casteist sentiment on the Parsis ..." Needless to say, such observances do no justice to the scholar-priests and to the basically beautiful Hindu system of caste.

The Facts as versus Dr. Kersey Antia's "Argument for Acceptance" - a critical analysis rejecting his contentions. Zoroastrian Studies Publication, Bombay 1985. The booklet examines the hackneyed pro-conversion arguments (e. g. 'universal religion' which is meant for 'all mankind' etc.) and clearly shows how certain things are wilfully distorted to suit the predilections of the propagandists of conversion.

Antia's 'Acceptance' A Zoroastrian 'Ahrmogih' (Heresy) by Hormazdyar K. Mirza, Kaikhusroo M. JamaspAsa and Firoze M. Kotwal (year of publication not stated). As mentioned in the prefatorial observations, the authors have shown "the fallacy and illusiveness of the 'arguments' used (by Antia) in support of conversion ..."

Religions of India, New Delhi 1983. This is a popular work on eight different religions dealt with separately by different scholars. The foreword is written by Karan Singh. The religions dealt with are Hinduism, Jainism, Buddhism, Sikhism, Zoroastrianism, Christianity Islam and Judaism.

...†

For our purpose, only the fifth monograph 'Zoroastrianism' by H. K. Mirza may be considered.

Persian Mythology by John R. Hinnells, London 1985. This new and revised edition (printed in Yugoslavia) of the book first published in 1973 is divided into nine chapters. An introduction, maps, a number of colour and black and white photographs and an index enhance the usefulness of this work published in the Library of World's Myths and Legends Series.

A Handbook of Living Religions edited by John R. Hinnells, London 1984. As mentioned by the editor in his introduction "This ... is the product of scholarly collaboration on an international scale. It presents the conclusions of some of the latest academic research in a readable manner for the general public as well as for the student of religions". Sixteen specialists have contributed to this well-edited work. The religions dealt with are Judaism, Christianity, Islam, Zoroastrianism, Hinduism, Sikhism, Jainism, Buddhism, Chinese Religions, Japanese Religions, Religions in Primal Societies, Modern Alternative Religions in the West and Baha'ism. For our purpose, only the monograph on *Zoroastrianism* by Mary Boyce may be considered.

Textual Sources for the Study of Zoroastrianism edited and translated by Mary Boyce, Manchester 1984. An excellent work of its type published under the series entitled Textual Sources for the Study of Religion ed. by John R. Hinnells who, in the general introduction, pertinently observes that the present work makes the "findings of twentieth-century scholarship available to students". The work is a companion volume to the writer's *Zoroastrians: their religious beliefs and practices*, London 1979, (paperback 1984).

Zoroastrianism by R. R. Motafram, Bombay 1984. This work, published in three volumes by the trustees of the Parsi Punchayet Funds & Properties, Bombay, is meant to provide, as mentioned by Aspi Golwala in the foreword, "a systematic graded course which a Parsi who really desires to know and understand his religion can read". The first volume - elementary course - deals with elements of Zoroastrianism.

The second Vol. - intermediate course - deals with salient features of the religion. In certain parts of this volume, the effect of the "evolutionist" inclinations referred to above are to be observed.

The third volume - advanced course - is about light on Zoroastrianism,

Sraoša in the Zoroastrian Tradition by G. Kreyenbrock, Leiden 1985. The basis of this work, published in the series *Orientalia Rheno-Traiectina* (ed. by J. Gonda) is the author's doctoral thesis submitted to the University of Leiden. The work is divided into five chapters. In the introduction, the author reminds us that, although many scholars had expressed their views on the character and development of *Sraoša*, these views were based on a selection of the available sources and hence "the need for a systematic study ..." of the "material in its entirety".

Ardā Wirāz Nāmāg - The Iranian 'Divina Comedia' by Fereyduṇ Vahman, London and Malmö 1986. This work is brought out by the Scandinavian Institute of Asia Studies and bears No. 53 of its Monograph Series. During the last seventeen decades, this *nāmā*, a good example of Iranian apocalyptic literature, has been translated by various scholars. About a dozen translations and nearly twice that number of articles speak about the popularity of the work.

This work is a computerised edition. The author has chosen K 20 as the basic MS (a facsimile of which is incorporated in the work) and he has compared it with H6, K26 and the Haug-West edition (1874). Each transliteration page faces a transcribed page. For transliteration the author has used the conventional method proposed by Mackenzie for transcription. As far as possible, he has tried to confine each page of translation to its transcribed equivalent. About 33 pages are devoted, to commentary on certain words and phrases—a feature which includes the fruits of a number of studies made up to date by Iranists. This plus glossary and concordance, index of transliterated words with their transcribed equivalents, frequency word-list of K20 and a bibliography enhance the over all value of the work.

Here follows a list of articles published in Memorial Volumes Journals etc.

Indo-Iranian Journal Volume 26 No. 4 1983. James W. Boyd & Firoze M. Kotwal, *Worship in a Zoroastrian Fire temple*

Indo-Iranian Journal Volume 28 No. 1 1985.
Johanna Narten, *Avestisch Frauuaši-*

Indo-Iranian Journal Volume 28 No. 3 1985.
E. Pirart, *Gāthique vazdanha auuāmīrā*

Indo-Iranian Journal Volume 28 No. 4 1985.
F. B. Kuiper, *Note on Avestan ahū*

American Journal of Archaeology Volume 89 No. 1 1985.

Margaret Cool Root, *The Parthenon Frieze and the Apadana Reliefs at Persipolis: Reassessing a Programmatic Relationship*

American Journal of Archaeology Volume 89 No. 3 1985.

Nicholas Cahill, *The Treasury at Persipolis: Gift-giving at the City of Persipolis*

American Journal of Archaeology Volume 90 No. 1 1986.

W. M. Sumner, *Achaemenid Settlement in the Persipolis Plain*

Archives de Sciences Sociales des Religions Volume 59 No. 1 1985.

Francoise Smyth-Florentin, *Du monothéisme biblique: émergence et alentours*
Geomundo Volume 9 No. 5 1985.

Blanca Silva & George Shelley, *Zoroastro: herenica milenaria de Irán*

Journal of the American Academy of Religion Volume 53 No. 2 1985.

James Barr, *The Question of Religious Influence: The Case of Zoroastrianism, Judaism and Christianity*

Revue de l'Histoire des Religions Volume 201 No. 2 1984.

Gherardo Gnoli, *L'Evolution du dualisme iranien et le probleme zurvanite*

Journal of Indo-European Studies Volume 12 No. 1-2 1984.

Gernot L. Windfuhr, *The Word in Zoroastrianism*

Numen Volume 32 No. 1 1985.

Howard M. Jackson, *The meaning and Function of the Leontocephaline in Roman Mithraism*

New Projects

The work on *Encyclopedia Zoroastriana* which was undertaken by the Zoroastrian Community Development Institute, Bombay, some years ago is yet to be completed.

Fire Temples in India & Iran

Gerd Gropp of the University of Hamburg, Faribourz Nariman and Firoze Kotwal are working on this project which was started way back in 1969, but had to be kept in abeyance for quite some time. This work is intended to be a comparative study of a number of fire temples in India and Iran. It would furnish useful information on planning, architectural details and performance of rituals in fire temples of different grades.

Our needs

The pioneering work done by eminent savants during the last century and the fruits of labour of our colleagues during the last few decades

have put Iranian studies on a firm footing. However, one cannot afford to forget that the fascinating field with which we are closely connected is far from exhausted and that studies undertaken by specialists on different aspects of Iranian studies open new vistas in which our successors would love to work.

Nevertheless, the diminishing number of scholars working in our field particularly in India does not seem to indicate a bright future. The difficulties encountered by young aspirants who take to this field are many. Some of the books and journals published abroad and carrying a wealth of information are available here after years and some are not available at all. Something requires to be done in this connection. Besides, works on grammar and dictionaries (like Kavasji Kanga's *Avestas Dictionary*), which are out of print and, therefore almost impossible to procure, should be reprinted. In this connection I may reiterate what I had mentioned four years ago: I suggest that the trustees of the Parsi Punchayet, Bombay invite suggestions in this context from veteran scholars and decide to do the needful at the earliest. While on this point, it is gratifying to note that, a few months ago, one of Jivanji Modi's important work namely *The Religious Ceremonies and Customs of the Parsees* was reprinted with a preface written by the author's grandson. Thus, a small beginning has been made and we hope more such reprints would be made available in the near future.

CLASSICAL SANSKRIT SECTION

PRESIDENTIAL ADDRESS

By

JAYAMANTA MISHRA

सुहृदः,

सर्वप्रथमं सप्रमोदमहं प्राच्यविद्या-सम्मेलनाधिकारिणः प्रति स्वकीयं कार्त्तज्ञ्यं प्रकटयामि, येषां सौहार्देन 'क्लासिकल संस्कृता' नुभागस्य अध्यक्षपदे निर्वाचितः सन् संस्कृतस्य वर्तमान-समस्या-विषये अत्रभवद्भिः साकं विचार-चिन्तनं, यथासंभवं समाधानञ्च कर्तुं प्रयतमानोऽस्मि। एतत्-सम्मेलनस्य प्रमुखेऽस्मिन्नुभागे संस्कृतस्य संरक्षण-संवर्धन-प्रचारण-प्रसारण-रूपकार्य-सम्पादनस्य अधिकं दायित्वं वरीवर्ति।

महर्षिभिरन्वाख्यातेयं संस्कृतं नाम दैवी वाक् कथमिदानीं सर्वत्र नाद्रियते ?

“ अमृतं मधुरं सम्यक् संस्कृतं हि ततोऽधिकम् ।

न जाने वर्तते कीदृङ् माधुर्यमिह संस्कृते ।

सर्वदैव समुन्मत्ता येन वैदेशिका वयम् ॥ ”

इत्येवं प्रकारेण भारतीयैर्वैदेशिकैश्च स्वीकृतापि, आदिकालतः वेद-वेदाङ्ग-ज्ञान-विज्ञान-दर्शन-चतुर्वर्ग-कला-संस्कृति-राजनीति-दण्डनीति-स्मृति-सदाचारादि-विचार-धारायाः संवाहिकापि संस्कृतभाषेयं कथमिदानीं समाजे स्वसुप्रतिष्ठितं महत् स्थानं न लभते ? अति-प्राचीनकालात् प्रवहमानापि संस्कृतधारा, यस्या जायमानाभिर्विविधाभिः समृद्धाभिः वर्तमानाभिः क्षेत्रीयभाषोपधाराभिर्नाद्यापि शुष्का नवा प्रबलकलकलजलविहीना संजाता। अद्यापि संस्कृतधारेयं मातेव दुहितरमुपधारां पुष्णाति, लालयति, पालयति, संवर्धयति च।

अद्यापि संस्कृतभाषायां शतशः गद्य-पद्य-मिश्र-चम्पूमयानि काव्यानि, महाकाव्यानि शोधात्मकानि, आलोचनात्मकानि च पुस्तकानि निर्मायन्ते; दैनिक-साप्ताहिक-पाक्षिक-मासिक-त्रैमासिक-षाण्मासिक-वार्षिकपत्र-पत्रिकादीनि प्रकाश्यन्ते, येन संस्कृत-भाषाया भारतीयजनजीवनेन सह न केवलं रागात्मक-सम्बन्धो विद्यते अपि तु व्यावहारिक-सम्बन्धोऽपि वरीवर्तीति निश्चीयते। सम्पूर्णे भारते अद्यापि धार्मिक-सांस्कृतिक-कार्यकलापः संस्कृत-भाषा-माध्यमेनैव भवतीति वर्तमानजीवनधारया सह संस्कृतस्य निकटसम्बन्धं प्रकटयति। संस्कृतभाषाद्वारैव विश्वस्मिन् तुलनात्मक-भाषाशास्त्रस्य प्रकाशः विकासश्चाभूताम्।

संस्कृतभाषाया वैशिष्ट्य-विषये संस्कृतायोगस्य सम्मान्यसदस्या विवेकिनो विद्वांसः सर्वथा समीचीनमकथयन् :—

“Sanskrit is the classical language par excellence not only of India but of a good part of Asia as well. There is of course the time-honoured attitude towards Sanskrit, which holds it in a spirit of veneration as the most ancient language of the world and as the repository of all spiritual knowledge and science. This veneration is reinforced in modern times by historical and critical study. Its value for humanity in general and for India in particular is that of a great feeder language of the world—a language which gives the pabulum of a whole host of words and phrases necessary for self-expression. Sanskrit is the speech through which the Civilization of India has found its expression for over four thousand years. Science at the present day concerns itself with both the Physical world round us as well as with the world of man in all aspects of life. Some of the basic principles of the most important science have been enshrined in Sanskrit. The amount of material in Sanskrit for the study of the Physical science is not negligible specially in modern times when a sort of dangerous over-weightage is being given to sciences and technology, the humanities in Sanskrit—will prove greatly helpful in restoring the proper balance. Not only have all the possible lines of approach to understand the Ultimate Reality and the Nature of things been explored in Indian philosophy, but it has also led to some great practical results in life. The study of philosophy has given to Indians a certain amount of urbanity of approach, a civilised mentality, which admits the validity for other persons with regard to their own conclusions and that has given to India her pre-eminent characteristic of being a people at once human and humane.

भारतस्य सम्मान्य-पूर्वप्रधानमन्त्री-पण्डित-जवाहरलालनेहरूमहोदयः संस्कृतस्य वैशिष्ट्यं प्रतिपादयन् समुदघोषयत्—

“If I was asked what is the greatest treasure which India possesses and what is the finest heritage, I would answer unhesitatingly—it is the Sanskrit language and literature, and all that it contains. This is a magnificent inheritance, and so long as this endures and influences the life of our people, so long the basic genius of India will continue”.

स्वनामधन्यः राजगोपालाचारि-महोदयः एकदा संस्कृत-सम्बन्धे स्वकीयं विचारं प्रकटयितुं प्रार्थितः प्रत्यवादीत्—

“You have asked me to say what I think about Sanskrit literature and its value”.

"To gild refined gold, to paint the lilly, to throw a perfume on the violet, to smooth the ice or add another hue into the rainbow or with taper light to seek the beautiful eye of heaven to garnish, is wasteful and ridiculous excess".

एतेन संस्कृतस्य विशिष्टता, महत्ता, व्यावहारिकता, जीवनोपयोगिता, अपरिहार्यता च सुस्पष्टा ।

यदि नाम संस्कृतभाषा एवंगुणविशिष्टा भारतीयानां कृते अपरिहार्या तर्हीयं कथमपि नोपेक्षणीया । त्रिभाषासूत्रे अस्याः समावेशः करणीय एव, नवीनशिक्षानीतौ च अस्यै समुचितं स्थानं दातव्यमेव ।

त्रिभाषासूत्रमिदानीम् क्षेत्रीयभाषा हिन्दीभाषा आङ्ग्लभाषा इति भाषात्रयस्यैव पाठ्यक्रमे विधानं करोति । अतः हिन्दीभिन्न-भाषाभाषि-क्षेत्रे क्षेत्रीयभाषा, हिन्दीभाषा, आङ्ग्लभाषा इत्येतासामेव तिसृणां मुख्यतः शिक्षणं भवति । हिन्दीभाषिक्षेत्रे च आग्रहोऽस्ति हिन्दीभिन्नायाः कस्याश्चिदेकस्या भारतीयक्षेत्रीयभाषायाः समावेशस्य । तेन हिन्दीभाषा, हिन्दीतर भारतीय-क्षेत्रीयभाषा, आङ्ग्लभाषा इति भाषात्रयी शिक्ष्यते । यत्र च एतादृशाग्रहो नाङ्गीक्रियते तत्र आङ्ग्ल-हिन्दी-भाषाभ्यां सह संस्कृतस्य समावेशो वर्तते । किन्तु तत्सूत्रे संस्कृतभाषा-शिक्षणस्य अनिवार्यता नास्ति । इदानीं देशे भाषाशिक्षणविषये वस्तुस्थितिस्वीदृशी—

आन्ध्रप्रदेशे—तेलुगूभाषा, आङ्ग्लभाषा, हिन्दीभाषा अनिवार्यरूपेण संस्कृतभाषा ऐच्छिकरूपेण,

आसामप्रदेशे—असमिया भाषा तथा आङ्ग्लभाषा अनिवार्यरूपेण संस्कृतम् हिन्दी वा ऐच्छिकरूपेण,

कर्नाटकप्रदेशे—कन्नडभाषा अनिवार्यरूपेण, संस्कृतसहितानां कन्नडभिन्नानाम् आधुनिक-भारतीयभाषाणां मध्ये केचित् द्वे भाषे ऐच्छिकरूपेण,

केरलप्रदेशे—मलयालमभाषा, आङ्ग्लभाषा हिन्दी च अनिवार्यरूपेण संस्कृतं चतुर्थभाषा ऐच्छिकरूपेण यदि पञ्चदशम्यः अधिकाश्चात्रास्तथेच्छन्ति,

महाराष्ट्रप्रदेशे—मराठी तथा आङ्ग्ली अनिवार्यरूपेण, संस्कृतम्, हिन्दी, संस्कृतमिश्रित-हिन्दी वा काचिदेका भाषा ऐच्छिकरूपेण,

उत्कलप्रदेशे—उडियाभाषा, आङ्ग्लभाषा च अनिवार्यरूपेण, संस्कृतम्, अथवा हिन्दी पुनराङ्ग्ली वा ऐच्छिकरूपेण,

पञ्जावप्रदेशे—आङ्ग्लभाषा हिन्दी च अनिवार्यरूपेण, संस्कृतम् पञ्जाबी वा तृतीयभाषा ऐच्छिकरूपेण,

पश्चिमवङ्गे—वङ्गीयभाषा आङ्ग्लभाषा च अनिवार्यरूपेण, संस्कृतम् हिन्दी वा ऐच्छिक-रूपेण, (किन्तु पञ्चमवर्गात् सप्तमं यावत् संस्कृतस्य अनिवार्यत्वम्)

तमिलनाडुप्रदेशे—तमिलभाषा, हिन्दी आङ्ग्लभाषा च अनिवार्यरूपेण, (संस्कृतस्यात्र किमपि स्थानं नास्ति)

बिहारप्रदेशे—प्राथमिककक्षायां संस्कृतम् अनिवार्यरूपेण, ततः परम् ऐच्छिकरूपेण.

उत्तरप्रदेशे—माध्यमिककक्षायां प्रायः संस्कृतस्य अनिवार्यत्वं नास्ति ऐच्छिकत्वमेव,

हरियाणाप्रदेशे—आङ्ग्लभाषा हिन्दी च अनिवार्यरूपेण, संस्कृतम् पञ्जाबी वा ऐच्छिक-रूपेण शिक्ष्यन्ते ।

दिल्ली-गुर्जर-मध्यप्रदेशेषु माध्यमिककक्षायां संस्कृतस्य ऐच्छिकत्वमेव । जम्मू-कश्मीरप्रदेशे तु संस्कृतशिक्षणस्य दुःस्थितिरीतिरिति दुःखावहा । भारतस्य अन्यप्रदेशेषु सीमावर्तिषु संस्कृतस्य उपेक्षणीयत्वमेव । एतावता इदं निश्चीयते यत् माध्यमिककक्षायां संस्कृतस्य अनिवार्यता देशे क्वापि नास्ति ।

सामान्य-विश्वविद्यालयीय-महाविद्यालयेषु प्रायेण बहुषु स्नातकवर्गेषु संस्कृतम् ऐच्छिकरूपेण अध्याप्यते, परन्तु माध्यमिककक्षायां संस्कृतस्य ऐच्छिकतया तत्र छात्राणां संख्या अत्यन्ता । स्नातकोत्तरसंस्कृतविभागेषु फलतः छात्राणामधुना संख्या अन्यविषया-पेक्षया अत्यन्तरा । आधुनिक - भारतीय-भाषा-विषयक-स्नातकोत्तरपरीक्षायाम् 'एम्. ए.' इत्याख्यायाम् कतिपयेष्वेव विश्वविद्यालयेषु संस्कृतविषयकमेकं पत्रमनिवार्यम् वर्तते । बहुषु संस्कृतं तत्र नाध्याप्यते । एवंप्रकारेण शिक्षाक्षेत्रे संस्कृतस्य ऐच्छिकविषयता अतीव दुःखावहा ।

भारतीय-संस्कृति-संरक्षण - दृष्ट्या, राष्ट्रियभावना-दृष्ट्या, देशस्य एकताखण्डता-दृष्ट्या, संस्कृते यत् स्वाभाविकं बलम् यच्च तत्र साहजिक-सहयोग-करण-सामर्थ्यम् यत् " सह नाववतु, सहनौ भुनक्तु, सहवीर्यं करवावहै । तेजस्वि नावधीतमस्तु । मा विद्विषावहै । समानमस्तु वो मनः समाना हृदयानि वः " इत्यादिरूपेण उद्धोषितं वर्तते तस्य परिज्ञान-माधुनिकभारते सर्वेषां कृते परमावश्यकम् तदर्थं च सर्वेषां कृते संस्कृतशिक्षणस्य अनिवार्यत्वमभिप्रेतम् ।

भारतीयस्वातन्त्र्योत्तरम् अष्टचत्वारिंशत्तमे एव रिक्ताब्दे भारतसर्वकारेण विश्व-विद्यालय-शिक्षायोगः संघटितः । यस्यायोगस्य डॉ० सर्वपल्ली राधाकृष्णन्-महोदय-डॉ० ताराचान्द महाशय-डॉ० जाकिर हुसेन महाभाग-डॉ० लक्ष्मणस्वामिमुदलियर महानुभावसदृशाः महान्तः शिक्षाविदः सदस्या आसन् । एते विशिष्टा विपश्चितः तदायोगस्य सुविचारित-प्रतिवेदने राष्ट्रिय-भाषा-समस्या-विषयं सुविचार्य, देशस्य एकतामखण्डतां राष्ट्रिय-भाषनाञ्चाभिलक्ष्य भारतीयविश्वविद्यालयेषु संस्कृतस्य उपयोगितां महत्तां च प्रत्यपादयन् । यदि नाम सर्वकारः आयोग-द्वयस्य संस्कृतविषयिणीम् अनुशंसाम् अन्वपालयिष्यत् तर्हि भाषाविषयिणीयं राष्ट्रियसमस्या समाहिताऽभविष्यत् । परिस्थितिवशात् तन्नाभूत् । इदानीं भारतसर्वकारः प्रान्तीयसर्वकाराश्च नवीन-राष्ट्रिय-शिक्षानीतिनिर्धारणाय क्रियमाण-प्रयत्नाः सन्ति । अतः राष्ट्रिय-शिक्षा-पद्धतौ संस्कृतस्य कीदृशं स्थानं समपेक्षितं वर्तते तस्य निर्धारणं विधाय सुनिश्चितप्रारूपं निर्माय संस्कृतस्य उपयोगितां महत्तामनिवार्यताञ्च विज्ञाप्य भारतसर्वकारः प्रान्तीयसर्वकाराश्च सम्यगवबोधनीयाः ।

भारतसर्वकारेण प्रकाशिते सर्वराज्येषु विचारार्थं प्रचारिते राष्ट्रिय-नवीन-शिक्षा-निति-विषयक-लघुपुस्तके संस्कृतस्य कृते किमपि स्थानं नास्ति । केवलमामुखे—आधि-भौतिकाध्यात्मिकोभयदृष्ट्या एव यदि मानवस्य समुन्नतिः स्यात्, शिक्षायाः समुद्देश्यं पूर्णं स्यादिति समुद्घोषितं वर्तते । शिक्षाया एतदुद्देश्यस्य पूर्तिः शिक्षापद्धतौ संस्कृतस्य अनिवार्यरूपेण समावेशं विना न शक्यसंभवा । अतः त्रिभाषासूत्रस्य संशोधनं निम्नलिखित-प्रकारेण अपेक्षितं वर्तते—

प्राथमिकशिक्षायाम—क्षेत्रीयभाषा आङ्ग्लभाषा,

माध्यमिकशिक्षायाम—(क) क्षेत्रीयभाषा, संस्कृतभाषा, हिन्दीभाषा, आङ्ग्लभाषा.

(ख) हिन्दीभाषाभाषिक्षेत्रे—हिन्दीभाषा संस्कृतभाषा, आङ्ग्लभाषा हिन्दीभिन्ना काचिदन्या क्षेत्रीयभाषा च,

(ग) चतुर्भाषासूत्रं यदि सर्वथा अस्वीकार्यम् परीक्षापत्राणामाधिक्यात् तर्हि क्षेत्रीयभाषायाः शतसंख्यापत्रे पञ्चाशतोऽङ्कानां संस्कृतस्य अनिवार्यरूपेण समावेशः एतत्पत्रे च परीक्षायामनिवार्यरूपेण उत्तीर्णत्व-नियमो विधेयः,

(घ) हिन्दीस्थाने ये छात्राः उर्दूभाषां ग्रहीष्यन्ति ते यथेच्छं परसियनभाषाम् अरबीभाषां वापि ग्रहीतुं शक्नुवन्ति ।

उच्चतरशिक्षायाम्—हिन्दीभाषामाध्यमेन आङ्ग्लभाषामाध्यमेन वा शिक्षणम् । क्षेत्रीय-भाषायाः, हिन्दीभाषायाः, दर्शनशास्त्रस्य पुराणेतिहास शास्त्रस्य, पुरातत्त्व-शास्त्रस्य, एवं विधान्यशास्त्रस्य च पाठ्यक्रमे संस्कृतविषयक-पत्रस्य अनिवार्यत्वम् ।

प्राथमिककक्षात आरभ्य उच्चतरशिक्षां यावत् संस्कृति-नीतिसदाचार-विषयक-सामान्यपाठ्य-पुस्तकाध्ययनस्य अनिवार्यत्वम् । तत्रोत्तीर्णानां प्रमाणपत्रेषु तदुल्लेखः स्यात् । एतत्प्रसङ्गे इदं सुचिन्तनीयं यत् शिक्षयाः किमुद्देश्यम् ? शिक्षया किमपेक्ष्यते ?

१. मानवजीवनस्य महत्त्वादर्थोर्ज्ञानम्, चरित्रशिक्षणम्, ज्ञानार्जनसामर्थ्यम्,
 २. समुचित-जीविकोपार्जन-कौशलज्ञानम्,
 ३. समाज-परम्परा-प्राचीनोपलब्धि-विषयक-ज्ञानं प्रदानञ्च, एतत् सर्व शिक्षाधीनम् ।
- अतः शिक्षया तादृश्या भवितव्यम् यया एतत्त्रयस्य सम्यगवाप्तिः स्यात् । एतदुद्देश्यस्य सम्यक्सिद्धौ संस्कृताध्ययनमद्वितीयं साधनमिति राष्ट्रस्य नेतारः, विद्वांसः, विवेकिनो मनीषिणश्च निर्भ्रान्तं मन्यन्ते । अत एतदुपलब्धये शिक्षानीतौ संस्कृतस्य समावेशः करणीय एव ।

पञ्चत्रिंशदधिकाष्टादशवर्षे मैकॉले-महोदयस्य असंतुलित-शिक्षानीत्यनुसारेण भारते आङ्ग्ल-भाषा-माध्यमेन पाश्चात्य-शिक्षायाः स्वीकरणेन तत्प्रचारेण च एकतः विज्ञान-प्रौद्योगिक-क्षेत्रयोः उन्नतिरभूतः अपरतः शिक्षायाः समुद्देश्यस्य, मानवमूल्यस्य, भारतीय-परम्परानुगत-संस्कृतमहत्त्वस्य आतङ्कवादविरोधिनः समदर्शिनामात्मयाजिनामाध्यात्मिक-स्वराज्यस्य च एतादृशो हासः समजायत येन मानवजीवनमेव मशकायमानं सत् अधुना सर्वथा सङ्कटाकीर्णमभवत् । पाश्चात्यदेशीयेन आधिभौतिकवादेन पराजितः अध्यात्मवादः यदि भारतेऽपि शरणं न लभेत का दशा भवेन्मानवतायाः ? अत इदानीं राष्ट्रस्य एकताया अखण्डतायाः कृते परमावश्यकता वर्तते शिक्षापद्धतौ उभयीः प्राचीन-नवीन-विषययोः सन्तुलित-समुचित-समावेशस्य । स च समावेशः पाठ्यक्रमे शिक्षापद्धतौ च संस्कृतभाषा-द्विरैव भवितुमर्हति । अतः त्रिभाषासूत्रं संशोध्य संस्कृतस्य समावेशः करणीय एव । संस्कृतायोगप्रतिवेदन-प्रकाशन-समयेऽपि मनीषिभिः सदस्यैस्तथा प्रतिपादितम् ।

इदानीं भारते संस्कृत-शिक्षणस्य द्वे पद्धती प्रचलिते स्तः । एका प्राचीनपद्धतिः यस्यां प्रथमा-मध्यमा-शास्त्र्याचार्य-परीक्षाणां पाठ्य-ग्रन्थाः सम्पूर्णानन्द-संस्कृत-विश्वविद्यालये, कामेश्वरसिंह-दरभङ्गा-संस्कृत-विश्वविद्यालये, श्रीजगन्नाथसंस्कृत-विश्वविद्यालये, राष्ट्रिय-

संस्कृत-संस्थान-संचालितेषु नव-दशेषु विद्यापीठेषु, पञ्चषासु अन्यास्वपि संस्थासु अध्याप्यन्ते । अत्रापि समपेक्षितं शास्त्रीयपाण्डित्यं न प्राप्यते इति दुनोति विदुषां मानसम् । शास्त्रीय-पाण्डित्य-परिरक्षणं सर्वथा समभिप्रेतम् अतस्तत्रापि तदर्थं प्रयत्नो विधेय एव ।

अपरा च पद्धतिर्विद्यते नवीना, यदनुसारेण संस्कृताध्ययनम् सामान्यविश्वविद्यालयेषु प्राथमिक - माध्यमिक - स्नातक-स्नातकोत्तरकक्षासु छात्रैर्विधीयते । अत्र देशस्य विभिन्न-प्रदेशेषु संस्कृतस्य या विभिन्ना स्थितिर्वर्तते तस्या उल्लेखः पूर्वं कृत एव ।

‘संस्कृतभाषा अतीव कठिना । अस्याः सरलीकरणमावश्यकमिति जनरवो यत्र तत्र श्रूयते । विशेषतो व्याकरणस्य कठिन्यम्’ तत्रापि तिङन्तार्णवसन्तरणमतीव दुष्करमिति समुद्घोष्यते ।

सामान्यविश्वविद्यालयेषु इदानीम् तिङन्तरूपज्ञानाय मुख्यतः लट् लृट् लोट् लङ् विधिलिङामेवरूपाणि पाठ्यक्रमे निर्धारितानि सन्ति । एतावता सरलता तु स्वीकृतैव ।

अत्रेदं सुधीभिर्विभावनीयम्—सरलीकरणेन तादृशं सरलत्वं मा भवतु येन संस्कृत-नियमस्यैव भङ्गो भवेत् । महर्षि-पाणिनि-नियम-बन्धनादेव संस्कृतस्य स्वरूपं सुरक्षितं वर्तते । तत्र यदि नियम-शैथिल्यं स्यात् तर्हि संस्कृतं पुनः प्राकृतायमानं भवेत् ।

“संहितैकपदे नित्या नित्या धातूपसर्गयोः ।

नित्या समासे वाक्ये तु सा विवक्षामपेक्षते ॥”

इति नियममुल्लङ्घ्य एकपद-धातूपसर्ग-समासेषु सन्धिविरहो न सोढव्यः । तत्र नियमानुसारेण सन्धिविधेय एव । रामस्यैव ‘ब्रह्मणस्य’ सीताया इव ‘आत्माया’ इत्याद्य-शुद्धप्रयोगाः त्याज्या एव ।

नवीन गद्य-पद्यात्मक-रचनासु आङ्ग्लभाषाशब्दानां रूपान्तराणि नैकविधानि दृश्यन्ते । तेषामेकरूपत्वं सर्वथा अभिप्रेतम् । एतदर्थं संस्कृतभाषाविदाम् एकया समित्या भाव्यम्, यया निर्धारितानामेव शब्दानां प्रयोगः समीचीनः स्यात् ।

संख्यावाचकपदानां प्रयोगेऽपि नियमपालनमावश्यकम् । अधुना तत्प्रयोगे खेदावहं नियमोल्लङ्घनं परिदृश्यते ।

विशाले भारते विभिन्नस्थानेषु विविधा लघुबृहद्-रचनाः प्रकाशिता भवन्ति । तासां रचनानां परिचयात्मकं विवरणं परमावश्यकं प्रतिभाति । नवदेहल्यां वाराणस्यां वा एतत्-प्रकाशनस्य व्यवस्थया भवितव्यम् ।

संस्कृतस्य प्रचाराय प्रसाराय च देशेऽधुना कश्चिद्-विशिष्ट उपाय आश्रयणीयः ।
एतदर्थम् संस्कृत-चलचित्राणां-निर्माणमावश्यकम् । केन्द्रिय-संस्कृत-समित्यापि एष प्रस्तावः
पारितः सर्वकारश्च निवेदितः । तत्फलमद्यापि कल्पनीयमेव । सर्वकारः पुनः पुनः
अनुरोधव्यः ।

संस्कृतरूपकाणि उपरूपकाणि चाधारीकृत्य निर्मितानि चलचित्राणि अतीव
लोकप्रियाणि भवेयुः । चलचित्रनिर्मातारोऽपि एतदर्थं प्रार्थनीयाः । संस्कृत-सेवया सह
अर्थकरोऽयं व्यवसायः स्यात् ।

भारतीया वैदेशिकाश्च विवेकिनो विपश्चितः मन्यन्ते यत् अन्तर्निहित-जीवना-
धायक-सामर्थ्येन देवैव संस्कृतभाषा विकासं प्राप्स्यति तथा समस्तजनमानसं प्रमोदयिष्यति ।

यावद् भारतवर्षं स्याद् यावद् विन्ध्य-हिमालयौ ।

यावद् गङ्गा च गोदा च तावदेव हि संस्कृतम् ॥

इति शम् ।

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१. निस्पृष्टापि सदा पदाहतिशतैः शाश्वद् बहुप्राणिनां सन्तप्तापि सदां सहस्रकिरणैरग्निस्फुलिङ्गोपमैः ।
छागारैश्च विचर्षितापि सततं कृष्टा च कुडालकैः दूर्वा न भ्रियते कदापि सततं धातुश्यालेभ्यः ॥

ISLAMIC STUDIES SECTION

PRESIDENTIAL ADDRESS

By

ABDUL ALI

Fellow Delegates and Friends,

I am grateful beyond words to the authorities of the All-India Oriental Conference for the great honour they have done me by electing me to preside over the Islamic Studies Section of the 33rd Session of the Conference. I deem it a rare privilege to get an opportunity to address such a distinguished gathering of learned scholars who have assembled here from all over the country. Here I must confess that, while accepting the heavy responsibility of this high office, I am fully aware of my limitations and can only pray that I may be able some day to fulfil at least a fraction of your expectations. I feel, however, confident that with your help and cooperation I shall be able to perform the duties assigned to me.

It is customary with Sectional Presidents on such occasions to give an account of the work done in their respective fields during the interval between the past and present sessions. But I crave your indulgence for my deviation from this practice and seek your permission to touch upon a theme of general interest which concerns us most at present, namely, attitude of the West towards Islam and Muslim civilization. This will be followed by a discussion on the need to highlight the contribution of Islam to the advancement of science and civilization.

It is sad to note that Islam which contributed a great deal to human thought and progress during the early years of its history, remains a misunderstood and misrepresented religion not only by non-Muslims, but also by such Muslims themselves who consider interpretation of the principles of Islam in the context of the modern socio-economic and political developments as an unpardonable act of blasphemy.

It is generally contended by non-Muslim writers on Islam that lasting peace and cooperation between Muslims and non-Muslims is not possible as the former are under religious obligation to carry on the *jihād*, the holy war, against the latter for the purpose of compelling them to accept the Muslim faith. Besides, judging from the deplorable political and

economic as well as moral and intellectual decay of the present-day Muslims, they tend to consider it as outmoded and antagonistic to scientific development. They also look upon it as a symbol of backwardness and primitive barbarism.

Furthermore, being ignorant of the moral, spiritual and humanistic values of Islam they deride its teachings and belittle its importance as a civilizing factor. While seeking to support their view points, they hold that the system which approves of slavery, degrades the position of women in society and encourages polygamy, provides for the holy war for the purpose of proselytization, prescribes such punishments as stoning to death, mutilation and whipping and so on and so forth, is not only obsolete and antiquated, but also contrary to all norms of human behaviour.

It is worthy of mention in this context that the mistrust about Islam is not the result of free thinking of the modern educated people on this subject, but rather it is closely related with the age-old hostile attitude of the West towards this religion and its followers. This hostility generated mainly by the triumph of Islam over Judaism and Christianity in the Middle Ages, seems to have been a powerful factor in determining the Western attitude towards this religion. It is a well-known fact that the fight continued for several centuries between Christendom and Islam. The war was not limited to swords and physical weapons alone. It spread out to the fields of debate and controversy also. This gave birth to a large number of Orientalists who produced a vast body of literature on Islam which is replete with grave and mischievous inaccuracies. Since this religion still remains the most formidable potential rival to the modern West, their hostility manifests itself in countless ways even now.¹

By and large until the mid-eighteenth century, Orientalists were Biblical scholars, who wrote with the missionary zeal to subvert Islam by their unfair criticism of the Islamic ways of life. They painted prophet Muhammad in the blackest of colours, and ridiculed his teachings. They described Muslims as savage conquerors who carried fire and swords wherever they went and as vandals who destroyed palaces, churches and temples, and burnt down libraries. They mixed up historical facts with fiction and presented them as truth. In this way they invented and perpetuated false notions about Islam and Muslims in an organised way, and produced a large number of books in condemnation of Islamic tenets. It is estimated that around 60,000 books dealing with the Near Orient were written by Orientalists between 1800 and 1950, while there is no remotely comparative figure and Oriental books about the West.

If we go through the works of the Orientalists, it appears that, barring a few exceptions, like Godfrey Higgins, Thomas Carlyle, John Devonport, Lamartine, etc., majority of them wrote on Islam with the sole objective of refuting the concept of the divine origin of this religion as well as representing Prophet Muhammad as a 'scheming impostor', 'a falsehood incarnate'. They looked upon Islam as barbarism and a mere mass of quackery and fatuity as well as a religion of sensuality. They argued that the Prophet, far from being divinely inspired, was predominantly dependent upon Jewish and Christian sources in the formulation of his doctrines. For example, C. C. Torrey in his book *The Jewish Foundation of Islam* asserted that the Prophet was a disciple of the synagogue; while W. Ahrens was convinced that the Christian influences were decisive for him. They further maintained that Islam, by its immutable dogmas, paralysed the brain and killed all initiative. Consider the following statement given by Andre Servier in support of this point in his book *Islam and the Psychology of the Musulman* :

"How is it that the Syrians, the Egyptians, the Barbarians, as soon as they became Islamized, lost the energy, the intelligence and the spirit of initiative they exhibited under the domination of Greece and Rome? How has it come about that the Arabs themselves, who, according to the historians, were the professors of science and philosophy in the West, can have forgotten all their brilliant accomplishments and have sunk into a state of ignorance that today rellegates them to the barbarous nations?"

In order to be acquainted with the true nature of Orientalism, a passing reference to a few eminent Orientalists would not be out of place here. In his *Weltgeschichte* (1881-1888) Ranke spoke of Islam as defeated by the Germanic-Romanic peoples; and his *Historische Fragmente*, Burckhardt spoke of Islam as wretched, base and trivial; while Noldeke declared in 1887 that the sum total of his work as an Orientalist was to confirm his "low opinion" of the Eastern peoples.

Similarly, Ignaz Goldziher, though he appreciated the tolerance of Islam towards other religions, bitterly criticised what he called Muhammad's anthropomorphism and Islam's too-exterior theology and jurisprudence; Duncan Black Macdonald considered Islam as heretical Christianity; Carl Becker's understanding of Islamic civilization made him see it as a sadly undeveloped one; C. Snouck Hurgronji's studies of Islamic mysticism led him to a harsh judgment of its crippling limitations; and Louis Massignon's

studies on Islam made him critical of it for what he regarded as its un-regenerate revolt against the idea of incarnation. As described by Edward W. Said, the above five scholars are considered as makers of the image of Islam in the West in the late nineteenth and early twentieth century.³

The twentieth century Orientalists fared no better than their predecessors. They were never tired of subjecting the tenets of Islam to biased criticism. They attributed the overall backwardness of the present-day Muslims to what they regarded as the element of anti-humanism in Islamic civilization by depicting Islam as the enemy of scientific thought and progress. For instance, Wollaston in 1905, Lammens in 1926, Anderson and Watt in the 1960s and Kodinson as late as 1977 merely reiterated the logically unfounded assumption that Muhammad was the author and chief contriver of the Quran, that the Quran was the result of wishful thinking and that "it could have been written by any Arab who is acquainted with the general outline of the Jewish history and of the traditions of his own country and possessed of some poetic fire and fancy".⁴

Besides, even better informed 'enlightened' Western historians are not only found sunk in depths of ignorance in regard to the dynamism and humanistic aspects of Islam, but also have consistently and systematically played down its contribution to human thought and progress. To prove this point one has to pick up any introductory book on the history of science published in the West. Usually, the book will jump from the Greeks to the Renaissance as though the intermediary period of the Middle Ages was totally barren from the point of view of the development of science. An example of this pattern is Bernal's book *Science in History* in four volumes of 1325 pages. The author has devoted only 10 pages to Islamic science.⁵

Again, C. E. M. Joad, author of *the Story of Civilization*, while talking of the contribution of religion to the advancement of human civilization, did not include prophet Muhammad among the great religious teachers chosen by him. Emphasizing the civilizing importance of the religious teachings of Buddha, Lao-Tae, Confucius and Jesus Christ, he says: "If men lived the kind of life which these four great religious teachers urged them to live, the world would be much better and happier, and at the same time a more civilized place than it is or ever has been".⁶ It is indeed surprising that the author has not given even a passing reference to the great role played by Prophet Muhammad and his followers in advancing the cause of knowledge and learning. On the contrary, he has dismissed the Arab Caliphs and rulers as uncivilized. Interestingly enough, his chief source of information about them is the Arabian Nights.

...6

From what precedes, it is sufficiently clear that Islam is fundamentally misrepresented in the West, and through it all over the world. The above-mentioned Edward W. Said, a Palestinian scholar, has in his book *Orientalism* very successfully exposed the fallacies of the Orientalists. It is undoubtedly a scholarly work in which he has given a very brilliant and far-reaching critique of the attitudes that the West has traditionally assumed towards the East. He is perfectly right when he says that Western anti-Semitism and Orientalism resemble each other very closely. He further denounced such Orientalists by saying that "they are not academics, but beneficiaries of the academic study of the Orient."

Here I would like to emphasize that the Oriental scholars of Islamic studies cannot escape from the responsibility of meeting the challenge posed by the Orientalists. In order to cope effectively with the menace that confronts the Orient, we are required to expose the conspiracies of Orientalism by presenting Islam, both as a religion and a cultural force, in its proper perspective for the benefit of humanity at large. This is a must if Islam is to play a vital role in changing the suffering and tension-ridden world into a better place for man to live, in which peace and love will replace war and hatred.

Contrary to the charges levelled by the Orientalists, Islam is a divinely ordained scientific way of living which aims at both spiritual and material well-being of man. It came to give him confidence in his own destiny by enlightening him both in relation to his Creator and the universe. He is described as master of the universe and the noblest creature. Everything else in the universe is created to serve him. Even the angels are below him in rank and dignity. He is asked to perform his role as benefactor of humanity by establishing and promoting on earth a highly civilized society based on its ethical framework for peaceful co-existence comprising tolerance, freedom of faith and conscience, universal brotherhood of mankind as well as principles of humanism.

Far from setting unattainable ideals for its followers, Islam is a practical and utilitarian religion in the sense that all its teachings of ethics and virtues, individual and public morality, its inspiration for cultivation of knowledge and learning; its political structure as well as its purely religious duties centring on the five pillars of Islam—i. e., the profession of faith, prayers, fasting, alms-giving and pilgrimage—they are all designed to promote human happiness and prosperity. It also gave a very comprehensive conception of worship which consists not only in prayers of its follower, but also in his active participation in exploring and pressing into the service

of man all the seen and unseen forces and objects of nature for the welfare of humanity at large. As such all the actions and functions, efforts and endeavours made by man in this direction, right from going to bed for rest and sleep to sacrificing his life in the cause of justice and truth, are regarded as worship in Islam. No wonder, a true Muslim is a twenty-four-hour worshipper of God.

Secular and tolerant political spirit of Islam is another great contribution of this religion to the advancement of human civilization. It is common knowledge that lack of tolerance and courtesy on the part of one religious community towards another often triggers off communal disturbances that threaten the very stability of society. But Islam has struck at the very root of this problem by making it binding upon its followers to develop a tolerant and secular attitude towards members of other religions. One chief feature of Islamic tolerance is that it constitutes an essential part of this religion, as it is strictly enjoined in a number of Quranic verses and traditions of Prophet Muhammad. They not only prohibit Muslims from imposing their faith on non-Muslims, but also exhort them to treat the latter gently and leniently. They are also enjoined to practise utmost restraint, endurance and patience in their treatment of non-Muslims as well as to respect their prophets and religious authorities.

It is worthy of mention in this context that Prophet Muhammad himself meted out a very kind and generous treatment to non-Muslims not only in the early years of his prophethood, but also in the later years when he was at the height of his power and at the head of a large army. Numerous instances can be quoted in support of this point. Here it will suffice to mention that the way he treated the delegation of the Christians of Najran has no parallel in the history of other conquerors. He not only played host to them and lodged them in the Prophetic Mosque, but also permitted them to offer prayers on Christian lines in the same Mosque. Perhaps, a similar example of secularism is hard to find elsewhere.⁷

Similarly, the Islamic concept of universal brotherhood of mankind is the pressing need of the hour. This is one of the essentials of a civilized society. As is well-known, false notion of racial superiority has been a major hurdle in achieving this goal. It has already caused a great deal of bloodshed among different human races. But Islam demolished the age-old barriers of caste and colour by asserting common origin of all human beings. Xenophobia, racism and apartheid, the main ills of the modern superiority-conscious Western materialistic civilization, are just alien to Islam, as it recognises piety as the sole basis of nobility and superiority,

Undoubtedly, this concept develops in man an optimistic attitude towards life by inspiring him to attain superiority through noble deeds.

There is also the provision of *ijtihad* (original thinking) in Islam for framing fresh laws to satisfy new conditions in accordance with the spirit of Islam. This keeps the evolutionary spirit of Muslim jurisprudence alive as well as authorises its followers to legislate for themselves to meet their modern requirements. Its door is as wide open today as it might have been in the times of Prophet Muhammad and his immediate successors.

These secular and humanistic aspects of Islam are some of the important ingredients of Islamic civilization which need to be introduced in their proper perspectives to the modern scientific world confronted with a number of challenges that have not only aggravated human miseries but also threaten the very stability of society.

Now I shall proceed to make a few more suggestions for our general guidance. First, the part played by the Muslims in advancing the case of knowledge and learning, especially in the fields of natural and exact sciences, needs to be properly and adequately highlighted. The Muslims were the main bearers of the torch of culture and civilization throughout the world during the Middle Ages. They not only preserved and enriched the ancient sciences and intellectual legacies of Greece, Iran and India, but also made valuable contributions, especially in historical, geographical, philosophical, oceanographical, mathematical and medical studies. They also achieved distinctions in Chemistry, Minerology, Botany, Art and Architecture, Music and Fine Arts, etc. Their contributions in these fields of knowledge form the connecting link between the Graco-Roman classical age and the modern scientific era.

Two important characteristics of the Muslim's ethics of science are worthy of mention here. First, instead of keeping their knowledge of science secret, they disseminated it by providing educational facilities on a large scale. Their famous capitals, like Cairo, Damascus, Baghdad and Cordova, etc., were the chief centres of spreading education and conducting scientific researches. It was their transmission of knowledge to the West that quickened the process of Renaissance and put Europe on its way to the modern scientific age. Secondly, in contrast to the Western vision of science, the Muslims cultivated it only for constructive purposes. Al-Razi's categorical refusal to prepare deadly drugs that could harm other humans deserves to be imitated by modern scientists if humanity is to be saved from clutches of science-based harmful inventions. But it is a matter

of great pity that their works on various sciences have not yet been sufficiently studied, analyzed and acknowledged. It is now high time that scholars pursuing Islamic studies should undertake, without further loss of time, a systematic and comprehensive study of their contribution to the advancement of science, so that their role and achievements as harbingers of the modern scientific age may be critically assessed and appreciated.

Publication of unpublished texts and manuscripts is yet another important work which requires our immediate attention. It is estimated that there are about one million manuscripts in Arabic alone. Perhaps, this is the largest number of manuscripts which any single language can claim to its credit. There are thousands of valuable manuscripts in the libraries of India also, especially, the Govt. Raza Library, Rampur, the Khuda Buksh Library, Patna, the State Public Library, Hyderabad, the Arabic and Persian Research Institute, Tonk, the Asiatic Society Library, Calcutta and the Central Public Library, Bhopal. A vast number of these manuscripts still awaits analysis and publication. While undertaking this job, priority should be given to the works on scientific subjects. Again, our search for scientific works should not be confined to those in Arabic alone, but in all the Oriental languages used by the Muslims, especially Persian and Turkish, as a great deal of source material on these subjects is to be found in these languages also. If edited and published, they are bound to throw floodlight on the hitherto unknown aspects of the Islamic legacy to science and civilization.

It is a matter of almost satisfaction that interest in Islamic studies has considerably increased in modern times all over the world. A number of universities and institutes in our own country provide facilities for study and research in this discipline. It is studied as a separate subject in the universities of Aligarh, Delhi, Kashmir, Calcutta, Hyderabad and Kerala. Some academic journals of international repute devoted to Islamic research and scholarship are also being published here. For example, the quarterly journals *Islam and Modern Age* and *Islamic Culture* are published by the Zakir Hussain Institute of Islamic Studies, New Delhi and the Islamic Culture Board, Hyderabad, respectively.

The Indian Institute of Islamic Studies established by the learned and generous philanthropist Hakim Abdul Hameed at Tughlaqabad, New Delhi, deserves special mention. It is doing commendable work under the able guidance of its director Syed Ausaf Ali. It provides adequate infrastructural facilities to scholars for study and research. Its library is stocked with up-to-date publications. It is equipped with a complete Microfilm

Unit with Mobile teams, a Preservation, Restoration and Binding Division and a Documentation Centre called the Islamic Information Bureau. Efforts are also being made to acquire important manuscripts or their microfilms. It has already collected over 5000 rare manuscripts on different branches of Islamic learning. It is on the mailing list of about 38 journals in Arabic, 34 in Urdu, 4 in Persian and 113 journals in English. It also publishes three learned periodicals in English, namely, *Studies in Islam*, *Islamic and Comparative Law Quarterly* and *Bulletin of Comparative Religion*.

While it is highly desirable that some more centres of Islamic studies should be established in other parts of the country, it is equally important that the existing ones should be refurnished and revitalized by making them well-equipped to meet the needs of researchers. It is difficult to understand why a department of Islamic studies could not be started in any of the numerous universities of Madhya Pradesh. Bhopal University is very suitably located for this purpose. Establishment of a full fledged department of Islamic studies at this university is not only a long felt academic need, but also it will make its existing School of Comparative Languages and Culture more purposeful. It is gratifying to note that a centre of study and research on Islamic culture and civilization was recently started at this prestigious Asiatic Society. Since this is the oldest Asiatic Society founded as long back as 1784 as well as an institution of national importance declared by an act of Parliament, it is hoped that the Institute will soon develop into a big centre of Islamic studies.

Lastly, I shall be failing in my duty if I do not take into consideration the traditions of Islamic learning being carried on in our traditional institutions and seminaries. They not only train and teach students in the traditional Islamic sciences such as Tafsir, Hadith, Fiqh, al-Kalam, Theology and early Islamic History, but also publish books and periodicals on them. They continue to hold religious leadership of the Muslim masses; and their verdicts on controversial religious issues are by and large considered final. In spite of the fact that the old classical methods of teaching and study on the pattern of *Dars-i-Nizami* are still adhered to in these institutions, nevertheless some of them have shown good results. Of them mention may be made of Dar-ul-Musannifin, Azamgarh; Nadwat-ul-Ulama, Lucknow; Dar-ul-Ulum, Deoband; Mazahir-ul-Ulum, Saharanpur; Jami'ah Salafiyah, Varanasi; Jami'ah Nizamiyah, Hyderabad and others. But unfortunately, there exists a wide gap between the scholars of these traditional institutions and those of our modern institutes and universities. It is desirable that some sort of coordination and cooperation should be brought

about between both groups of scholars. This will not only bridge the existing gap, but also enable them to carry on their work more efficiently.

Finally, I thank you once again for the honour and trust you have given to me and patient hearing you have so kindly accorded to me.

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PALI AND BUDDHISM SECTION (Including Tibetology)

PRESIDENTIAL ADDRESS

By

VIDHATA MISHRA

Fellow Delegates and Friends,

I express my deep sense of gratitude to the Executive Council of the All-India Oriental Conference for electing me president of the section – Pāli and Buddhism, including Tibetology – for the session XXXIII.

Now we have been assembled here at the Asiatic Society which is famous in India and abroad for continuous academic activities for development of oriental learning. The State of West Bengal is itself a seat of Oriental learning which contributed much for advancement of knowledge.

Pāli is the language in which are written the canonical texts, the commentaries thereon and numerous other works of the Buddhists of India and other countries. Pāli is a Middle Indic language, sometime included in the group of Prakṛit languages. Its local origin is a problem, more specially, since most of its features, which admit localisation, seem to be borrowings from other Middle Indic languages. The core of the language is generally taken to be a western or west-central vernacular, and not either the vernacular of the Buddha himself of Māgadhī as the southern Buddhist tradition states. We know that the Buddha's own language was neither Māgadhī, as he came from Koshal, nor Pāli. The extant form of the Pāli canon was shaped around 100 A. D. The text of the Abhidhammapiṭaka was determined in the second Mahāsaṃgīti. Frauwallner contended with an amount of certainty that before Aśoka, a great work Skandhaka was produced, which divided and arranged enormous material concerning monastic rules according to well known fact that the original teachings of the Buddha were delivered in the local vernaculars, mostly in the Māgadhī, which is represented by modern Māgadhī, now spoken around Bodh Gayā. These teachings were translated by the disciples of the Buddha into their own local dialects. The Cūllavagga (V. 43) also bears testimony to this which accounts for this kind of preservation of the Buddha's teachings. Edgerton terms this language as the Middle Indic language.

This is evidenced by the fact that all the eighteen nikāyas in the Buddhist tradition had their own set of scriptures, dhammapadas, vinayas and abhidhammas, with slight textual differences which suggest that these texts were redactions or renderings from a common original source. Present Pāli canonical texts are nearest to the Buddha's sayings. Their authenticity, antiquity and contribution to the Buddhist tradition can neither be questioned nor ignored. Still the various strata in the final shaping of these texts should be taken into account. Pāli studies attracted the attention of scholars in the West in the second half of the last century and the Pāli Text Society has been doing commendable work since then. In India through the efforts of Dharmananda Kosambi, P. V. Bāpat, Bhikkhu Jagadīsh Kashyap, Āchārya Buddhārakṣita and others Pāli studies gained momentum in Calcutta, Poona, Varanasi, Nalanda, Bangalore and other places. In Calcutta under the guidance of N. Dutta and A. C. Banerjee Pāli studies have been given a definite direction which is being followed by their able successors. Poona has been a centre for Pāli studies for the last seventy years. Āchārya Buddhārakṣita and his able disciple Bhikkhu Khemind have put in great efforts for the propagation of Pāli through modern techniques under the banner of the Mahābodhi Society at Bangalore and its branches in various parts of the country. The Nava Nālandā Mahāvihār, the doyan of Pāli studies in India, has published fortyone volumes of Pāli Tipiṭaka in Devanāgarī script and now it is engaged in other publication works. At present there are eight universities in India dealing with postgraduate teaching and research in Pāli and Buddhist studies such as (1) B. H. U., (2) Calcutta University, (3) Kurukshetra University (4) Magadh University, (5) Nagpur University, (6) K. S. D. Sanskrit University. (7) Sampūrṇānanda Sanskrit University and (8) Delhi University. Of these eight Department of Buddhist studies at Delhi University is leading in regard to Buddhist research and publication. There is also facility for Tibetan studies under the Universities of Varanasi, Calcutta, Delhi, Gorakhpur, Lucknow, Punjab and Sagar. The Central Institute of Higher Tibetan Studies Sarnath, Varanasi is seriously engaged in teaching, research and publication of Buddhist texts. There a Rare Buddhist Texts Research Project is now going on with speedy progress. Following books have been published by the Central Institute during the last two years — (a) Bodhipāthapradīpa, by Ācārya Dīpaṅkara Śrījñāna, (b) Śūnyatāsaptati by Nāgārjuna, (c) Bhāvanākrama by Ācārya Kamalaśīla, (d) Viṃśati Bhoṭa Upasarga Prakriyā, by K. Aṅgrūp Lāhulī, (e) -gTam-rGyud-gSer-Gyi-Than-Ma, edited by S. Rinpoche, (f) Mādhyamika Dialectic and Philosophy of Nāgārjuna, with an Introduction by T. R. V. Mūrti, (g) Pratītyasamutpāda, edited by T. Chhogdup, (h) Naiḥśreyasa Dharma by

T. S. Murti. Likewise Central School of Buddhist studies Ladakh, Buddhist school Dharmasālā Śākya College Dehra Dun, Tibet House New Delhi, Tibetan Library and Works and Archives Dharmasālā, Nāgārjuna Bauddha Bhāratī Tattva Vidyānusandhānapīṭha Gorakhpur and other institutions are engaged in timebound programmes dealing with proper development of the Buddhist studies.

The Buddhist religion has evolved into three main schools – (a) The theravāda (Doctrine of the Elders), which is surviving the form of the so called Hīnayāna or Lesser Vehicle, (b) The Mahāyāna or Great Vehicle, and (c) The Vajrayāna or Diamond Vehicle, which has Mahāyāna affinities. The Theravāda is found in Ceylon, Burma and Southeast Asia, the Mahāyāna in China, Korea and Japan and the Vajrayāna in Tibet and its environs. In India Buddhism was at one time widespread, but now it exists here only marginally. It is hard to determine the number of Buddhists in the world today, partly because of the overlap and fluidity of allegiances in China. Excluding China, there are about 150 million adherents.

The Buddhist religion is summed up in the four noble truths – (A) There is suffering (duḥkha) – Life is full of misery and pain. Even the so-called pleasures are really fraught with pain. There is always fear lest we may lose the so-called pleasures and their loss involves pain. Indulgence also results in pain. That there is suffering in this world is a fact of common experience. Poverty, disease, old age, death, selfishness, meanness, greed, anger, hatred, quarrels, bickering, conflicts, exploitation etc. are rampant in this world. That life is full of suffering, none can deny. (B) There is a cause of suffering (duḥkhasamudaya) – Everything has a cause. Nothing comes out of nothing – *ex nihilo nihil fit*. The existence of every event depends upon its causes and conditions. Everything in this world is conditional, relative and limited. Suffering being a fact, it must have a cause. It must depend on some conditions. This being, that arises, the cause being present, the effect arises, is the causal law of Dependent Origination. (C) There is a cessation of suffering (duḥkha-nirodha) – Because everything arises depending on some causes and conditions, therefore, if these causes and conditions are removed the effect also must cease. The cause being removed, the effect ceases to exist. Everything being conditional and relative is necessarily momentary and what is momentary must perish. That what is born must die. Production implies destruction. (D) There is a way leading to this cessation of suffering (duḥkha-nirodha-gāminī prakriyā). There is an ethical and spiritual path by following which misery may be removed and liberation can be attained. This is the Noble Eight-fold Path. It consists of eight steps, such as (1) Right faith (Samyag

dr̥ṣṭi), (2) Right resolve (Saṃkalpa), (3) Right speech (Samyag Vāk), (4) Right conduct (Karmānta), (5) Right living (ājīva). (6) Right effort (Vyāyāma), (7) Right thought (Smṛti), and (8) Right contemplation (Samādhi). The first two concern the preliminary frame of mind of the aspirant, the next three are the ethical requirements and the last three concern the meditative training needed for contemplation or mystical knowledge of the ultimate truth and for the serenity that goes with it. This attainment of peace and insight is called nirvāṇa. In the old books we also find mention of a triple path consisting of Śīla or right conduct, Samādhi or right contemplation and Prajñā or right knowledge. They roughly correspond to Darśana, Jñāna and Caritra. Śīla and Samādhi lead to Prajñā which is the direct cause of liberation.

Buddhism is religiously divided into two important sects—Hīnayāna and Mahāyāna. Hīnayāna like Jainism is a religion without God, Karma taking the place of God. Hīnayāna emphasises liberation for and by the individual himself. It is the difficult path of self help. Its goal is Arhathood or the state of the ideal saint who obtains personal salvation (nirvāṇa), which is regarded as the extinction of entire misery. Mahāyāna, the Great Vehicle, the Big Ship, which can accommodate a much larger number of people and can safely and securely take them to the shore of Nirvāṇa from the troubled waters of ocean of Saṃsāra, dubs earlier Buddhism as Hīnayāna, the Small Vehicle. The idea of liberation in Hīnayāna is said to be negative and egoistic. Mahāyāna believes that Nirvāṇa is not a negative cessation of misery but a positive state of bliss. Its ideal saint is Bodhisattva who defers his own salvation in order to work for the salvation of others. Buddha is here transformed into God and worshipped as much. He is identified with transcendental reality and is said to possess the power of reincarnation. The Buddha is the Absolute Self running through all the so-called individual selves. He is the Noumenon behind all phenomena. The Bodhisattva is he who attains perfect wisdom, ever dwells in it, and inspired by the love of all beings, ceaselessly works for their salvation which is to be obtained here in this world. He is ready to suffer gladly so that he may liberate others. The denial of God is replaced with the Buddha's Divinity. The greatness of the Mahāyāna lies in its spirit of selfless service of humanity, its accommodating spirit and its missionary zeal. The Mahāyānists are reasonably proud of their faith as a progressive and dynamic religion which throbs with vitality, because it has the capacity to adapt itself with the changing environmental conditions preserving its essentials intact.

Buddhism was widely established in ancient India. It was patronised by the Emperor Aśoka in the 3rd century B. C. who sent a mission to

Ceylon where Buddhism took root. The present form of Ceylonese Buddhism is the Theravāda, partly because in the 12th century the Ceylonese king Parākrama Bāhu I ordered all the saṅghas to adopt it and accompanying it there was a revival of the Hinayāna. In India itself after centuries of prosperity, Buddhism virtually died away by the 12th century. Three main causes contributed to this. First, Mahāyāna Buddhism became too assimilated with Hindu ideas and practice, so that its separate identity was undermined. Second, there was the revival of Hinduism under the leadership of Śaṅkara, Rāmānuja, Madhva, Vallabha and others. Third, the Muslim invasions from the eleventh century on, involved the destruction of the monasteries in north and central India. Except on the borders of Tibet, Buddhism was virtually non-existent in India and Pakistan. The Ceylon Mission, however, proved to be very important. Buddhism spread by various routes into Burma, Thailand, Laos, Cambodia and Vietnam, and the medieval Theravādin renaissance that was centred in the Ceylonese saṅgha spread into these countries, which therefore are now Theravādin. In Indonesia, Buddhism flourished over a long period but is now replaced by other faiths, mainly Islam.

Under the patronage of the Indian king Kanishka (1st century A. D.) Buddhism became well established throughout the area of the Kushān empire and thereby penetrated north into Central Asia. From there it spread along the trade routes into Western China. There in the middle of the second century A. D. Buddhist texts were translated into Chinese in spite of resistance by Confucian orthodoxy. The doctrines of Karma and Rebirth were new to China and consequently the type of Mahāyāna doctrine that played down these teachings, through the idea of personal salvation by the grace of the Buddha, proved more easily assimilable. In Japan various Chinese schools were introduced in the early period and there was a tendency to syncretise Buddhism and Shinto. The Shingon school, dating from the ninth century flowed from a sacramental understanding of Buddhism analogous to that of Lamaism in Tibet and Mongolia. Buddhism infiltrated into Tibet from India and China during the seventh century and after. Despite resistance from the indigenous Bon religion, it became well established in its Indian form by the eleventh century. Tibetan Buddhism is divided into two wings- (a) The Nyingmapa, known as the 'Red hats' from their Style of dress (b) The Gelugpa, known as the 'Yellow hats'. The Nyingmapa has a strong admixture of Bon ideas and practices. The Gelugpa represents a reformed Tantrism and has its chief spiritual head the Dalai Lama. Tibetan Buddhism was sometimes known as Lamaism from the titles of its monks. From Tibet it spread into Mongolia from the

thirteenth century and separate Mongolian canon was established. A similar form of Buddhism is found in Nepal, Bhutan and in general along the Himalayan foothills. In recent times there has been both a revival and a decline of Buddhism. The work of both Western and Eastern scholars in editing and translating Buddhist texts since the middle of the nineteenth century has stimulated interest in the faith. A partial consequence has been the conversion of quite a number of Westerners and the foundation of Buddhist societies in England in 1906 and in France in 1929. At the same time, in Eastern countries an increasing awareness of their heritage, together with political advances, has brought about a revival of Buddhism. This trend culminated in the sixth Great Council in Rangoon in 1954-56 which marked the 2000th anniversary of the Buddha's nirvāṇa and expressed a deepening cooperation between the different branches of Buddhism. On the other hand in China, Marxist ideology is liable to submerge Buddhism, and Lamaism in Tibet has been so severely hit by the policy of the Chinese Communists that in 1959 the Dalai Lama felt forced to flee to India.

Buddhism assumed a significant role in the movements to establish or reassert national independence in modern Asia. In these movements Buddhism represented the basis of the national culture. In Burma, where the king had been the protector of the Buddhist Saṅgha, Buddhism took an active political role in forging the new nationalism, justifying its presence by the claim that it was the custodian of the spiritual and cultural values of the people. For decades it had proclaimed itself as being egalitarian and democratic. In 1913 Anagārika Dharmapāla, a Buddhist leader from Ceylon declared that the teaching of the Buddha is primarily social and liberates man from materialistic instincts. Lakshmi Narasu, an Indian Buddhist leader maintained that the Buddha was anticapitalist. U. Nu, an eminent Burmese Buddhist statesman, said that socialism is a corollary of the social and ethical principles of the Buddha and approved the law nationalising landholdings. While others were of the opinion that Karl Marx had been influenced by the Buddha, U Ba Swe, another Burmese Buddhist leader, held that Marxism was the relative truth and Buddhism the absolute truth. If capitalism exists it is because man has forgotten the teachings of the Buddha.

The great diffusion of Theravāda in Burma began at time of Anawrahta who reigned from 1044 to 1077 A. D. It enjoyed the protection of successive kings and its fortunes increased when Burma obtained its independence in 1948. Under Prime Minister U Nu the saṅgha was extremely powerful and Buddhism became the state religion in 1961. In the following years, when General Ne Win took over the supreme control of the state,

Buddhism lost much of the political influence. Ne Win followed a programme of moderate socialism aimed at modernising the country as much as possible. The Buddhists have adapted themselves to the new situation and proclaim the necessity of acting and working for social welfare for mankind as a whole.

In Ceylon the People's United Front was accused of not having taken proper account of Buddhism. When Bhandaranaike became Prime Minister, he included the extreme left party of Gunawardene in the government. He proclaimed Buddhism to be the religion of Ceylon, set up universities on European models, established a Ministry of Cultural Affairs and proposed nationalisation of school, hoping to harmonise the needs of modern and traditional instruction. Yet the sangha perceived in these measures a menace to its power.

In Thailand Theravāda Buddhism is the state religion. Since the reign of king Chulalongkorn (1873-1910) it has been considered a peaceful means of bringing unity to the country, though in the north tribal groups (Keren, Meo, Lua, Yao and others) have remained faithful to their ancestral beliefs. The work of the Thammācārik or Dhammācārik (pilgrims of the Dhamma) is to spread Buddhism among the tribal groups, but they seem to have had little success because of the independent spirit of these tribals. Presently two sects are found in Thailand (a) Mahānikāya and (b) Dhammayuttika-Nikāya. A patriarch is selected by the heads of the two sects, but he is officially named by the king, on the advice of the minister for religious affairs. He is assisted by a cabinet of 10 persons responsible for four bureaus, for the administration of religious property, education, propaganda and public works respectively. Thus the Sangha is state-directed and carries out a social function.

In Vietnam both Mahāyāna and Theravāda are found. Mahāyāna is represented by the Thien and by the Tin-do sects. While the division between the two sects was formerly strict, in recent years the two have tended to converge under the impact of lay movements that have promoted a kind of Buddhist modernism. This movement started with the Association for the study of Buddhism founded in 1932 in Saigon and in 1934 in Hue and Hanoi. The new generation was encouraged to take up social work and ultimately to intervene in politics, under the inspiration of the General Buddhist Association for Vietnam, which was established to unite all the various Buddhist associations of Vietnam. After the political division of the country in 1954 there was a split in the Association also. The General Association of Buddhists remained in Saigon while the United

Association of Buddhists became its counterpart in Hanoi. These associations also were joined after the death of Ngo Dinh Dien in 1963, by the Theravādins. This was the beginning of the United Buddhist Congregation of Vietnam which had a high spiritual institute of Vietnam (Vien Tang Thong). That was responsible for the behaviour of the monks and an Institute for the expansion of Buddhism (Vien Hao Dao). All these groups were linked with provincial or local organisations, linked highest monks were alternatively a Mahāyānist and a Theravādin. But this institute came to an end in 1966. Meanwhile, the younger generation both laymen and monks has become increasingly involved in politics. They had tried to enlarge the mutual understanding among the sects and to involve Buddhist in social welfare activities. It was at that time, inspired by a Chinese tradition chiefly concerned with the Saddharmapuṇḍarīka, that monks began to commit suicide by burning themselves to death. Situation of Buddhism in Hanoi also has not become peaceful as yet.

In Combodia, where Theravāda was introduced in ancient time and which maintained frequent contacts with Ceylon, there are Theravāda centres with monasteries in which Pali is taught. There are common hermitages for men and women who live in separate cells for period of variable length. But residence is obligatory in the rainy season. It is not necessary for all the inhabitants of the monastic compounds to be monks or nuns. Many of them are lay persons and practice meditation in elementary way. In 1955 Prince Norodom Sihanouk established the Sang Kun Restr Niyum (Sangkum, People's Socialist Community), which aimed to restore in a new form of ancient Trinity of nation, religion and King. The Sangkum considered Buddhism to be a socialist religion, an unremitting struggle against evil, and hence an essential element in the formation of a Socialist party. In both Combodia and Laos Buddhism has played a significant role with a tendency toward the left politically.

Tibet had declared its independence in 1913 under the 13th Dalai Lama. The Nationalists had a permanent mission at Lhasa, the Tibetan capital. On the occasion of annual festival they distributed considerable sums of money to the most important monasteries. The People's Republic of China in its constitution assured Tibet's citizens of freedom of religion. It was announced that the function of the Dalai Lama would continue in Tibet and the customs of the peoples and the temples would be respected. China could not forget that a great part of Asia was Buddhist and that any anti-Buddhist measures would create an unfavourable impression. In 1952 some Buddhists were invited to take part in a Peace conference of the Asian Peoples and in 1953 a Buddhist Association was set up under the

presidency of Shes-rab rgya-mtsho (pronounced - Shirapgyatso). He affirmed that Buddhism was a doctrine of revolutionary character and hence not opposed to the new democracy. Thus monks were directed to participate in reforms, combat reactionaries and imperialists, and to adapt their religion to the new social situation. Buddhist monks were permitted to receive a delegation from Laos in 1956, some temples were restored and a Buddhist academy was founded. But in 1959 the Chinese authorities proclaimed that the religion had to be gradually weakened and ultimately suppressed. In the same year the Dalai Lama left Tibet for India. During the disorders caused by that event many temples were destroyed. By chance during the same period Mahāpandit Rāhul Sāṅkṛtyāyana went to Tibet and brought from there about one thousand valuable manuscripts of Buddhist literature which are preserved and are under the process of publication in the K. P. Jayaswal Research Institute at Patna.

In Korea Buddhism was first introduced when the peninsula was still divided into the three kingdoms of Paekche, Koguryo and Silla. After Buddhism was brought to the northern kingdom of Koguryo from China in the 4th Century it gradually spread throughout the other Korean kingdoms. As often happened, the new faith was first accepted by the court and then extended to the people. After the unification of the country by the kingdom of Silla in the 660s Buddhism began to flourish throughout Korea. The monk Wonhyo was one of the most impressive scholars and reformers in the 7th century.

In Japan the Buddhism was initially introduced in the 6th century from Korea and it was regarded as a talisman (charm) for the protection of the country. During the Nara period (710-784 A. D.) Buddhism actually became the religion of the state. Even now Japan is great lover of Buddhism.

Buddhism was embraced by the rich and the poor, the high and the low, the intellectual and the dull alike. It spread like wild fire far and wide from the lofty Himālayas to Cape Camorin and ranged beyond the frontiers of its homeland to Ceylon, Burma, Siam, Malaya, Java, Sumatra and then again to Nepal, Tibet, Mongolia, Korea, China and Japan. It became a world religion and a great cultural force at least in Asia.

Prince Siddhārtha, the son of Śuddhodana and Mahāmāyā, has gone, but the Buddha remains. The Four Noble Truths and the Noble Eightfold Path have a meaning for us even today. The Enlightenment which dawned upon the mortal Siddhārtha and transformed him into the immortal Buddha, serves us even today. The Dharmacakra, the Wheel

of the Law, first turned by the Buddha at the deer park in Sāranātha still revolves. Even in this month (October 1986) a well organised Dharma-cakra has been inaugurated by the Vice-President of Indian Republic. The Great Decease of the Buddha at Kushinagar (modern Kassaya, District Gorakhpur) at the ripe old age of eighty two, so vividly described in the Mahāparinirvāṇa sūtra, proves it beyond doubt that every one of us is a potential Buddha.

The Buddhist learning must be patronised by the Government of India as it is neglected in its own country. A separate department of Pali and Buddhist studies must be established in each of the Sanskrit Universities and the Kendriya Sanskrit Vidyapeethas of the Rashtriya Sanskrit Sansthan. Sufficient grants should be made available to the institutions dealing with teaching, research and publication in the subject. The University Grants Commission should extend cooperation with open heart while granting scholarships to the students of Oriental Studies.

Thank you all for giving me a patient hearing.

PRAKRIT AND JAINISM SECTION
PRESIDENTIAT ADDRESS

by

A. P. G. LALYE

आदरणीय विद्वज्जन,

सर्वप्रथम मैं आप सबके, विशेषतः कार्यकारी परिषद् के उन सदस्यों के प्रति कृतज्ञता ज्ञापन करना चाहूँगा जिन्होंने मुझे अखिल भारतीय प्राच्य-विद्या सम्मेलन के तैत्तिस्वे अधिवेशन के प्राकृत-जैन विद्या विभाग के अध्यक्ष निर्वाचित किया। जो पद आदरणीय डॉ. उपाध्ये, डॉ. दामोदर शास्त्री, डॉ. विधाता मिश्र आदि गणमान्य विद्वान अलंकृत कर चुके हैं, उसे स्वीकार करनेमें मुझे संकोच का अनुभव हो रहा है। यह शायद उन विद्वानों के आशीर्वादका फल है कि मुझे जैसे अल्पज्ञ व्यक्तिको इस पदके लिए योग्य समझा गया। 'तदेवोपकृतं पुंसां यत्सद्भावप्रदर्शनम्'। चूँकि पूर्वसूरियों ने इस विषयपर बहुत ही अमूल्य कार्य किया है, मैं इस विषय में कुछ सर्वेक्षण करनेका साहस कर रहा हूँ। आशा है कि इस गुरुतर उत्तरदायित्व को निर्वहण के लिए आपका प्रेम एवं सहयोग प्राप्त होगा। वैसे तो मैं कुछ अदभुत अभिनवं कार्य नहीं कर रहा हूँ। जैन-विद्या के क्षेत्र में जो महान् कार्य इस बीच हुए हैं उनका एक लेखाजोखा प्रस्तुत कर रहा हूँ।

अथवा कृतवाग्द्वारे कार्येऽस्मिन् पूर्वसूरिभिः ।

मणौ वज्रसमुत्कीर्णे सूत्रस्येवास्ति मे गतिः ॥

किसी देश या जाति की विशेषता उसकी सभ्यता व संस्कृति के कारण होती है। सभ्यता व संस्कृति उस देश या जाति के भौतिक व आध्यात्मिक ज्ञान-विज्ञान को प्रतिबिम्बित करती है। ज्ञान-विज्ञान की प्रगति का मुख्य आधार चिन्तन या विचार होता है। इस चिन्तन या विचार की अभिव्यक्ति भाषा के माध्यम से ही सम्भव होती है। भाषा एवं विचार का मिश्रित रूप ही साहित्य बनकर प्रकट होता है। इसी देश या जाति के चिन्तन के स्तर को समझने के लिए साहित्य एक साधन बन जाता है।

यह सर्वविदित है कि वैदिक एवं श्रमण संस्कृति की दो धाराओं ने भारतीय जन-जीवन को प्रभावित करने के साथ अपनी मौलिक विशेषता को सुरक्षित रखा है। जैन एवं बौद्ध धर्म तथा दर्शन श्रमण संस्कृति से जुड़े हैं, तो अन्य धर्म एवं दर्शन वैदिक धारा से जुड़े हैं।

प्राकृत का विकास

भाषा परिवर्तनशील है। वह काल व क्षेत्र आदि के कारण यथोचित परिवर्तित होती रहती है। यह उसका स्वभाव है। प्रत्येक युग में एक सामान्य जनप्रचलित भाषा होती है। विभिन्न नैमित्तिक कारणों वश कालान्तर में उस भाषा में अनेक परिवर्तन आने लगते हैं। इसी परिवर्तित भाषा के समानान्तर एक साहित्यिक भाषा का जन्म होती है, जो सभ्य एवं सुशिक्षित जनों द्वारा व्यवहृत होती है और सामान्य जन भाषा की तुलना में अधिक परिनिष्ठित, परिमार्जित एवं एकरूपता सम्पन्न होती है। दूसरी तरफ जनभाषा भी बराबर बदलती रहती है। इसमें प्रादेशिक भेदों के साथ रूप वैविध्य भी उत्पन्न होने लगता है। कालान्तर में विद्वान् एवं साहित्यकार इसकी विविधताओं का समन्वय कर इसे पुनः एक परिनिष्ठित रूप प्रदान करने का प्रयत्न करते हैं। परिणाम स्वरूप पहली साहित्यिक भाषा से पृथक् एक दूसरी साहित्यिक भाषा का आविर्भाव होता है और उसे व्याकरणादि से पुनः मर्यादित एवं लोक-प्रचलित जनभाषा से विशिष्ट बना दिया जाता है। भाषा के क्षेत्र में यह परम्परा अनवच्छिन्नशः चलती रहती है।

भाषा का उपर्युक्त स्वाभाविक क्रम भारत में भी घटित होता रहा है। प्राचीन भारतीय आदिभाषा के अन्तर्गत “संस्कृत” भाषा का प्राचीनतम रूप हमें वैदिक साहित्य के रूप में प्राप्त होता है। वैदिक संस्कृत से लौकिक संस्कृत, प्राकृत, पाली, शौरसेनी, महाराष्ट्री, अपभ्रंश एवं अन्य वर्तमान भारतीय भाषाएँ साहित्यिक भाषा के रूप में प्रतिष्ठित होती रही हैं। किन्तु उक्त सभी भाषाएँ अपने पूर्ववर्ती काल में जन-भाषा ही थी।

संस्कृत व प्राकृत भाषाएँ समान रूप से प्रतिष्ठित हो गईं। दोनों मिलकर समाज के सभी वर्गों को अनुरंजित करने लगीं। (यही कारण है कि महाकवि कालिदास ने कुमार सम्भव में सरस्वती के मुख से संस्कृत व प्राकृत-दोनों भाषाओं द्वारा क्रम-क्रम से शिव-पार्वती की स्तुति करायी है)। भरत के नाट्यशास्त्र में भी, प्राकृत

व संस्कृत दोनों के लोकमान्य होने का संकेत प्राप्त होता है। कहा है — (संस्कृत 'प्राकृतं चैव — चातुर्वर्ष्य — समास्तयम्' नाट्यशास्त्र (१८।२८)।) प्राकृत भाषा अपनी सहज सरसता के कारण शिक्षित एवं अशिक्षित दोनों वर्गों में लोकप्रिय हो गई। इसी कारण परवर्ती विद्वान् कवियों ने प्राकृत की मुक्त से प्रशंसा की है। महाकवि शूद्रक, अश्वघोष, भास, एवं कालिदास आदि कवियों ने अपने नाटकों में प्राकृत भाषाओं को जो स्थान दिया है उससे भी प्राकृत की लोकप्रियता सिद्ध होती है। यह सर्वविदित है कि महाकवि गुणाढ्य-कृत “वड्ढकहा” नाटक ग्रन्थ पैशाची प्राकृत में लिखा गया था। उसकी प्रशंसा बाण, सुबन्धु एवं दण्डी जैसे लक्ष्यावेशी महाकवियों ने की तथा यह “वड्ढकहा” परवर्ती भारतीय कथा-साहित्य भाषी नहीं, अपितु आधुनिक अनेक एशियाई देशों की कथा-साहित्य का भी स्रोत बना रहा। महाकवि हाल द्वारा संगृहीत ७०० सरस-प्राकृत गाथाओं का “गाहासत्तसई” भी प्राकृत भाषा की अनुपम उपलब्धि है। राजशेखर ने तो प्राकृत की सरलता का वर्णन करते हुए कहा है —

परुसा सक्कियबंधा पाउडबन्धो वि होइ सुउमारो ।

पुरिसमहिलाणं जेन्तिअमिहंतरं तेत्तियमिमाणं ॥

अर्थात् संस्कृत-काव्य परुष कर्कश कठोर होते हैं और प्राकृत-काव्य सुकुमार सरस पुरुष एवं महिलाओं में जितना अन्तर है उतना ही संस्कृत एवं प्राकृत काव्य रचनाओं में है। आनन्दवर्द्धन, मम्मट, विश्वनाथ जैसे संस्कृत के लक्षणशास्त्रियों ने भी अपनी स्वीकृत साहित्यिक परिभाषाओं एवं लक्षणों के समालोचन में अनेक प्राकृत पयों को उदाहरण स्वरूप प्रस्तुत किया है।

भगवान् बुद्ध एवं महावीर ने अपने उपदेशों को साधारण जनता तक पहुँचाने के लिए जनभाषा को ही माध्यम बनाया है। यह उनकी दूरदर्शिता एवं उदारता का परिचायक है। कहा जाता है सुप्रसिद्ध तार्किक सिद्धसेन दिवाकर ने एक बार समस्त अर्द्धमागधी-प्राकृतगाथाओं को संस्कृत में रूपान्तरित करने की योजना बनाई थी, किन्तु संघपति ने इस कार्य को जनहित के विरुद्ध एवं संघ के नियमों के विरुद्ध समझकर आचार्य सिद्धसेन को दण्डित किया था। इस घटना से जैनियों की प्राकृत भाषा के प्रति आस्था का पता लगता है। केवल जैनियों ने ही नहीं अपितु जैनेतर कवियों ने भी प्राकृत-भाषा को समुचित आपर प्रदान किया है किन्तु प्राकृत-भाषा के विकास

में जैनों का सर्वाधिक योगदान है । समस्त प्राचीन जैनागम एवं पश्चाद्वर्ती अधिकांश जैन साहित्य प्राकृत-भाषा में ही है । इसी कारण प्राकृत भाषा को जैनियों की भाषा मानने की मानसिकता भी बनी हुई है ।

देश-विदेश में प्राकृत एवं जैनविद्या की प्रगति पर विचार

मध्यकाल में प्राकृत-भाषा की प्रगति जो लगभग अवरुद्ध हो चुकी थी उसे पुनः स्वस्थान पर प्रतिष्ठित करने की दृष्टि से अनेक देश-विदेश के प्राच्य-विद्या-विशारदों ने इस दिशा में कार्य किया है । १९वीं सदी के प्रारंभ से ही इस दिशा में संतोषजनक अनुसन्धान कार्य प्रारंभ हुए । बूल्ख, वेवर, याकोबी इत्यादि पाश्चात्य विद्वानों एवं डॉ. भाण्डारकर, डॉ. सुनीतिकुमार चर्जी, डॉ. पी. डी. गुणे, डॉ. पी. एल. वैद्य प्रभृति भारतीय भाषाविदों ने स्पष्ट स्वरों में यह घोषणा की कि आधुनिक भारतीय भाषाओं के उद्भव एवं विकास तथा उनके भाषा वैज्ञानिक विश्लेषण के लिए प्राकृत एवं अपभ्रंश भाषाओं का अध्ययनाध्यापन नितान्त आवश्यक है । सम्भवतः इन्हीं विचारों से प्रभावित होकर भारत के विभिन्न विश्वविद्यालयों में प्राकृत भाषा एवं जैन विद्या के अध्ययन केन्द्रों की स्थापना की गई है ।

इस समय भारत के विभिन्न विश्वविद्यालयों में प्राकृत भाषा एवं जैनविद्या के अध्ययनाध्यापन के साथ अनुसन्धानात्मक कार्य सम्पन्न करने की दिशा में भी सक्रिय भूमिका निभा रहे हैं ।

इन विश्वविद्यालयीय विभागों के साथ अन्य कुछ सामाजिक संस्थाएँ भी जैन-विद्या एवं प्राकृत भाषा के प्रचार-प्रसार एवं अनुसन्धान तथा महत्वपूर्ण ग्रन्थों के प्रकाशन में विशेष योगदान प्रदान कर रही हैं । उनमें

१. श्री. लालभाई दलपतभाई संस्कृति विद्यामन्दिर, अहमदाबाद, इसकी स्थापना १९५७ में की गई है ।
२. भारतीय ज्ञानपीठ, दिल्ली.
३. जैन विश्व भारती शोध-संस्थान, लाडनूँ, राजस्थान.

आदि संस्थाएँ प्रमुख मानी जाती हैं । इन संस्थाओं के द्वारा अनेक अमूल्य ग्रन्थों एवं अप्राप्य पाण्डुलिपियों का प्रकाशन हुआ है ।

अभिलेख :- प्राकृत भाषा में लिखित अभिलेखों में सर्वप्रथम प्राप्त अभिलेख उत्तर प्रदेश के बस्ती जिले में पिपरवा ग्राम से मिला, जो भगवान् बुद्ध की सम्भवतः ४० वें निर्वाण वर्ष की पुण्यस्मृति में उनके भक्तों द्वारा उद्भूत किया गया था। दूसरा शिलालेख अजमेर (राजस्थान) से लगभग ४० किलोमीटर दूर बारली ग्राम में प्राप्त हुआ था। इसमें वीर-निर्वाण-संवत् ८४ का उल्लेख स्पष्टतया करने के कारण विद्वानों ने इस शिलालेख को जैन भक्तों द्वारा भगवान् महावीर की ८४ वीं पुण्य तिथि की स्मृति में उत्कीर्ण मानते हैं। इनके अतिरिक्त जैन विद्वानों द्वारा कई अभिलेख संस्कृत में भी लिखे गये हैं। उदाहरण के लिए कुमारपाल का चित्तौड़ अभिलेख जो ११५० ई. का है, और बिजोलिया अभिलेख जो १३१९ ई. का है, आदि को ले सकते हैं। सुधाकर के द्वारा सम्पादित भट्टिप्रोलु मंजुषा लेख का प्रो. शंकरनारायणन् ने तिरुपति में आयोजित आन्ध्र प्रदेश प्राच्य-विद्या सम्मेलन १९८४ में कुछ नया ही अर्थ प्रकट किया है।

लेखों के साथ जैन तीर्थंकरों की कुछ प्रतिमाएँ भी प्राप्त हुई हैं, जिनके बारे में अधिक अध्ययन करने की आवश्यकता है। उदाहरण के लिए राष्ट्रीय संग्रहालयकी नागकी सात फणों की छाया में ध्यान-मुद्रास्थित पार्श्वनाथ की प्रतिमा जो लगभग ११ वीं सदी की है, तथा वैसे ही अलवर के पास नीलकण्ठ में प्राप्त हुई पार्श्वनाथ की बृहत्काय प्रतिमा आदि को ले सकते हैं। अनेकान्त के १९७५ के २७ वें अंक में श्री परमानन्द जैन ने कुछ प्राचीन जैन विद्वानों की संक्षिप्त जानकारी दी है, जिनके बारे में और अनुसन्धान की अपेक्षा है। उन विद्वानों के नाम निम्न हैं—

(१) श्रीपाल त्रैविधा देव (२) स्याद्वाद भूषण वादीभसिंह त्रैविधा चक्रवर्ती (इनका उल्लेख केवल अभिलेखों में ही मिलता है) (३) अवद्धि पद्मनन्दी मूल संघ देशीय गण इनके दो ग्रन्थ 'प्रमेयकमलमार्तण्ड' और 'न्यायकुमुदचन्द्र', माणिकचन्द्र ग्रन्थ-माला में प्रकाशित किये गये हैं। (४) पद्मनन्दी का शिष्य कुलभूषण, जिसने चरित्र सागर लिखा है। (५) भट्टारक मल्लिभूषण। सरस्वतीगच्छ, बलात्कारगण (मूलसंघ), प्रवादिगजयूथकेसरी।

इसके अतिरिक्त महावीर और गौतम के बीच जो प्रश्नोत्तर हुए, उनका एक कोश "जीवाजीवाभिगम" नामक है। इस कोश में जीव एवं अजीव देव तथा संस्क आदि विषयों की चर्चा हुई है। इसका भी एक प्रामाणिक संस्करण निकालना चाहिए।

गुजरात के प्रख्यात जैन संस्कृत विद्वान मेघाविजय उपाध्याय, जो १७ वीं शताब्दी के हैं, इन्होंने ज्योतिष, दर्शन आदि विषयों पर पर्याप्त पाण्डित्यपूर्ण ग्रन्थ लिखे हैं। साथ-साथ इसी विद्वान् ने कुछ काव्य और “पञ्चाख्यानोद्धार” आदि कुछ कथाएँ भी लिखी हैं। इन सब ग्रन्थों को प्रकाशित करने की आवश्यकता है।

मेघदूत के अनुकरण पर जैनकवियों ने बहुत से सन्देशकाव्य लिखे हैं। उनका भी यथासम्भव अध्ययन होना चाहिए।

जैन स्तोत्रसाहित्य की भी एक बहुत बड़ी परम्परा रही है। जैन स्तोत्रों का अध्ययन कुछ हुआ है, पर इस क्षेत्र में भी तुलनात्मक अध्ययन की आवश्यकता है। मानतुंगाचार्य का “भवार्णवस्तोत्र” पर्याप्त ख्याती पा चुका है। कुछ स्तोत्र संस्कृत एवं प्राकृत में भी लिख जा चुके हैं। उदाहरण के लिए “अजित-शान्ति-स्तोत्र” को ले सकते हैं, जिनमें दूसरे तथा सोलहवें तीर्थंकरों की स्तुति है। इन स्तोत्र लेखकों में नन्दिसेन, जिनवल्लभ, जयशेखर और शान्तिचन्द्रगणि पर्याप्त विख्यात हैं। समन्तभद्र, वष्पभट्टी, शोभन, जिनप्रभसूरि आदियों की चतुर्विंशिकाएँ भी महत्वपूर्ण हैं। कुछ बहुभाषा निर्मित स्तोत्र प्राकृतभाषा के अच्छे नमूने हैं, उदाहरण के लिए धर्मवर्धन का पार्श्वजिनस्तवन, जिनपद्मका, शान्तिनाथस्तवन, आदि को ले सकते हैं। इन सभी स्तोत्रों का तुलनात्मक अध्ययन हो, तो वह जैनसाहित्य का ही नहीं, अपितु भारतीय साहित्य का भी रोचक अंश सिद्ध होगा।

समन्वय समिति की आगामी योजना

यह प्रसन्नता का विषय है कि जैनविद्या-शोध एवं प्रकाशन समन्वय समिति की बैठक दिनांक ५-६ अप्रैल १९८६ को पार्श्वनाथ विद्यालय शोध संस्थान के पुस्तकालय भवन में हुई। पं. दलसुखभाई मालवणिया के निर्देशन एवं डॉ. दरवारीलालजी कोठारिया की अध्यक्षता में सम्पन्न हुई, जिसमें जैनविद्या से सम्बन्धित विविध अंगों में अनुसन्धान एवं प्रकाशन में वृद्धि लाने हेतु निम्न निर्णय लिए गये हैं।

१) पार्श्वनाथ विद्यालय शोध संस्थान द्वारा प्रकाशित “जैन साहित्य का बृहद् इतिहास” की योजना के अगले खण्डों, जैसी — अपभ्रंश जैन साहित्य का इतिहास, प्राचीन मरुगुर्जर जैन-साहित्य का इतिहास हुंदारी जैन साहित्य का इतिहास, आधुनिक गुजराती जैन साहित्य का इतिहास, आधुनिक हिन्दी जैन साहित्य का इतिहास, विदेशी

(अंग्रेजी) भाषाओं में प्रकाशित जैन साहित्य का इतिहास, जैन दर्शन एवं दार्शनिकों का इतिहास, जैन-धर्म-समाज-संस्कृति का इतिहास, जैन-कला और स्थापत्य का इतिहास आदि के रचनाओं को विद्वानों द्वारा पूर्ण करवा कर शीघ्र ही प्रकाशित किया जाय और प्रकाशित भागों का अंग्रेजी में प्रकाशन का कार्य आरम्भ किया जाय ।

२) जैन अभिलेख एवं ग्रन्थ प्रशस्तियों को प्रकाश में लाने की दृष्टि से नवीन उपलब्ध सामग्री का उपयोग करते हुए ऐतिहासिक कालक्रम की दृष्टि से अभिलेखों का संकलन प्रो. के. डी. वाजपेयी एवं प्रो. मधुसूदन ढाकी के निर्देशन में पूर्ण करवाकर “ प्राकृत भारती संस्थान ” एवं “ पार्श्वनाथ विद्यालय ” से प्रकाशन की व्यवस्था की जाय ।

३) जैन विचारकों ने ज्ञान की विविध शाखाओं में जो विचार व्यक्त किये हैं, उनका संग्रह कर ज्ञान की विविध शाखाओं के आधुनिक विभाजन को आधार मानकर प्रत्येक विषय की पुस्तकें जैसे—जैन मनोविज्ञान, जैन समाज-दर्शन, जैन नीतिदर्शन, जैन तर्कशास्त्र, जैन जीवशास्त्र, जैन भौतिक विज्ञान, जैनों का आर्थिक दर्शन जैनों का राजनैतिक दर्शन, आदि पुस्तकें तैयार करवायी जायें एवं उनके प्रकाशन का दायित्व विभिन्न संस्थाओं को सौंप दिया जाय ।

४) जैन स्तोत्रसाहित्य को ऐतिहासिक कालक्रम में संयोजित करके उसके प्रकाशन की व्यवस्था की जाय । इस दिशा में कुछ कार्य प्रो. मधुसूदन ढाकी के निर्देशन में होगा ।

५) विश्वकोश, अपभ्रंश शब्दकोश, एवं डिक्शनरी ऑफ जैन टेक्नीकल टर्म्स आदि कोशग्रन्थों का निर्माण करवाया जाय साथ ही अपभ्रंश के अप्रकाशित जैन चरित-काव्यों का भी प्रकाशन करवाया जाय ।

६) सभी मूल आगमों, निर्युक्तियों, भाष्यों, और चूर्णियों के क्रिटिकल एडिशनो का प्रकाशन तथा विभिन्न दार्शनिक ग्रन्थों के पुनर्मुद्रण एवं प्रकाशन-कार्य यथाशीघ्र सम्पन्न करवाया जाय । जैन आगमसाहित्य तो काफी समृद्ध है, और इसपर कई विद्वानों ने अपने शोध प्रबंध तथा शोधलेख लिखे हैं । पर यह बात का कम महत्वपूर्ण नहीं कि कई लौकिक विषयों पर भी जैन विद्वानों ने ग्रंथरचना कर पूरे भारतीयोंको सदा के लिए किया है । जिनेन्द्रबुद्धि, पूज्यपाद या देवनन्दीका जैनेन्द्रव्याकरण तथा वाग्भट्टका अष्टांगहृदय

अच्छे निदर्शन हैं। जैनविद्वानोंने साहित्यशास्त्रपर भी कई मौलिक ग्रंथ लिखे तथा कई विद्वत्तापूर्ण टीकाएँ लिखीं।

गुवाहाटी विश्वविद्यालय के संस्कृत विभाग के प्रमुख आचार्य मुकुन्दमाधव शर्माने वर्धमान वि. वि. में १९७५ में एक भाषण दिया था जिसमें उन्होंने ऐसे तीस जैन विद्वानों का विवरण दिया है, जिन्होंने कई मौलिक ग्रंथ तथा टीकाएँ लिखी हैं। आगे चलकर नमिसाधु, जयमंगल, संकेतकार माणिक्यचंद्र सूरि आदि टीकाकारों तथा अरिसिंह, प्रेमचंद्र आदि मौलिक साहित्यशास्त्रकोंपर अधिक गहरा अध्ययन हो। यह बात भी उपेक्षणीय नहीं है कि कविशिक्षापर जो ग्रंथ लिखे गये हैं, उनमें सबसे अधिक जैनसाहित्यकारोंने ही लिखे हैं। उदाहरणार्थ, अमरचंद्र का कवितारहस्य, जिनवल्लभसूरिकी प्रश्नोत्तरा, विनयचंद्रकी काव्यशिक्षा, बहुतसे आलंकारिकोंने अलंकारों का पुनर्वर्गीकरण करके अलंकारोंकी संख्या घटाई है। अकबरकालीन पद्मसुंदर तथा सर्वशास्त्रपारीण उभीरु ग्रंथोंके रचयिता सिद्धचन्द्रगणिके भी और अध्ययन हो, तो संस्कृत काव्य शास्त्रेतिहासको वह एक बड़ा योगदान होगा। माणिक्यचंद्रका शान्तरसका विवेचन या रामचंद्र-गुणचंद्रका रसका सुख-दुःख-स्वभावत्व विशेष ध्यान देने योग्य है।

जैन-विद्या-शोध एवं प्रकाशन समन्वय समिति के उक्तनिर्णयों को देखते हुए यह आशा की जाती है कि आगे जिन जिन विषयों पर अनुसन्धान की सम्भावना एवं आवश्यकता थी उन उन दिशाओं में समन्वयसमिति सक्रिय रूप से कार्य करने के लिए दीक्षाबद्ध है, फलतः जैन-विद्या एवं प्राकृत का भविष्य उज्ज्वल है।

यह भी प्रसन्नता का विषय है कि मगध विश्वविद्यालय के हरप्रसाद दास जैन महाविद्यालय में प्राकृत एवं जैन-विद्या सम्बन्धी स्वतन्त्र विभाग की स्थापना की गई है। प्राप्त सूचना के अनुसार छात्रों की संख्या भी पर्याप्त मात्रा में है। निस्सन्देह हो मगध विश्वविद्यालय ने यह एक अनुकरणीय कार्य किया है। अन्य भारतीय विश्व-विद्यालयों को भी चाहिए कि वे भी प्राकृत एवं जैन-विद्या विभाग को स्वतन्त्र रूप में अथवा संस्कृत या हिन्दी के साथ संयुक्त रूप में स्थापित करें जिससे कि भारतीय विद्या के प्रामाणिक एवं तुलनात्मक अध्ययन में विशेष बल मिल सके।

प्रसिद्ध जैनसमाजसेवी श्री मानकचन्द नाहर ने आन्तराष्ट्रीय एवं राष्ट्रीय सम्मेलनों में समय समय पर प्रतिभागी होकर, जैन साहित्य, कला, संस्कृति और दर्शन के अज्ञात पहलुओंको प्रकाश में लाकर जैन-विद्या-विकास में अनुपम योगदान दिया

हैं। उन्होंने जैन पाण्डुलिपियों की आन्तरराष्ट्रीय स्तर पर खोज का जो अभियान चलाया है उसमें उन्हें सन्तोषजनक सफलता प्राप्त हुई है। युनेस्को की “विश्वविरासत सूची” में जिनों का समावेश कराया, सोवियत संघ गणराज्य के दर्शन विश्वकोश में जैन दर्शन को समाविष्ट कराना, भारतीय संविधान में जैनो के स्वतन्त्र अस्तित्व की दिशा में कार्य करना, जैन रामायणों का आकलन, हरिद्वारस्थित भारतमाता मन्दिर में जैन तीर्थंकरों की मूर्तियों की स्थापना करने की दिशा में यत्न आदि उल्लेखनीय पहलुओं पर श्री नाहर ने कार्य किया है। इस विषय में नाहर भूरि भूरि प्रशंसा के पात्र हैं।

यद्यपि जैनमत अवैदिक समझा जाता है, उसके जड वैदिक सभ्यता तथा संस्कृति में इतने दूर तक फैले हुए हैं कि लगता है कि किसी प्राचीन कालखण्ड में दोनों का अन्तर नहीं के समान था। वैदिक संस्कृति और श्रमण संस्कृति दोनों संयम, सदाचार, तप आदि पर आधारित सगी बहनों की तरह साथ साथ पुष्ट हुई थीं। डॉ. ओल्डेनबर्ग, डॉ. वासुदेवशरण अग्रवाल, डॉ. सुखलाल संधवी, डॉ. हीरालाल जैन, डॉ. उपाध्ये, डॉ. दलसुख मालवणिया, डॉ. नेमिचन्द्रशास्त्री, डॉ. कस्तूरचन्द्र जैन, डॉ. प्रेमसुमन जैन, डॉ. सागरमल जैन, डॉ. गोकुलचन्द्र जैन, आदि कई विद्वानों ने श्रमण संस्कृति को प्राचीन सप्रमाण सिद्ध किया है। जिसे आज भारतीय संस्कृति कहा जाता है, वह श्रमण और वैदिक संस्कृतियों के सम्मिलित प्रवाह से उत्पन्न हुई है, और कभी समन्वय, कभी संघर्ष, आदि विविध रास्तों से गुजरती हुई वे भारतीय संस्कृति के विशाल नद मिले हैं, भले ही उनकी अस्तित्व पृथक् रूप क्यों न लगता हो। हाँ उनमें उपरी सतह पर दीखने वाले कुछ भेद हैं अवश्य। वैसे “श्रमण” शब्द, सम, शम, श्रम इन तीनों संस्कृत शब्दों का प्राकृत रूप है। ये तीनों शब्द श्रमण संस्कृति की तीन प्रमुख विशेषताओं को सूचित करते हैं — समता, इन्द्रियदमन, तपस्या या कायकेश। वैदिक संस्कृति में सामाजिक धार्मिक अधिकारों के सम्बन्ध में वर्णों में तारतम्य था। श्रमणसंस्कृति में समता का ही प्रचार था वैदिक संस्कृति का लक्ष्य अभ्युदय था, तो श्रमणसंस्कृति का निःश्रेयस्। फलस्वरूप समानता की परिणति अहिंसा की पराकाष्ठा में हुई। इस समानता की प्राप्ति के लिए अपरिग्रह, सत्य, ब्रह्मचर्य, संयम, त्याग, आदि मूल्यों को साधन माना गया। वैदिक संस्कृति का प्रवृत्तिपथ भी पर्याप्त सबल है। श्रमणसंस्कृति में निवृत्ति-प्रधानता है। प्रवृत्तिप्रधान संस्कृति ने व्यक्ति के परिवारिक तथा सामाजिक कर्तव्यों पर अधिक जोर दिया, तो श्रमणसंस्कृति ने अपेक्षाकृत व्यक्ति की कैवल्यप्राप्ति पर बल दिया है। डॉ. उपाध्ये के अनुसार “मगध धर्म” पूर्व भारत में फैला, तो वैदिक

संस्कृति अधिकतर पश्चिम भारत में । अर्थात् विद्वज्जनों को यह सुविदित है कि इन भेदों में कडवाहट नहीं थी, अलगाव की वृत्ति बिल्कुल नहीं थी ।

इसीलिए वैदिक संस्कृति के विकास में मूर्तिपूजा, अवतारभेद, भक्ति आदियों ने महत्त्वपूर्ण योगदान दिया है । श्रमणसंस्कृति में व्यक्तिगत ध्यान, चिन्तन एवं तदर्थ बनाए हुए विहारों चैथ्यों और गुहाओं का विकास हुआ जिसने भारतीय सभ्यता के विकास में एक कलाप्राण युग का निर्माण किया । यह भी तथ्य सर्वज्ञात है कि उपनिषदों, पुराणों तथा न्याय, वैशेषिक, सांख्यदर्शनों में प्रवृत्तिपरक वेदप्रामाण्य को स्वीकार करते हुए भी निवृत्तिपरक संयम, तप, दान आदि गुणों को अधिक प्रमुखता दी गई है । यह बात भी लक्षणीय है कि “जैनधर्म” पद का भी प्रयोग काफी बाद में हुआ है । पहले श्रमण, निर्ग्रन्थ, श्रमणोपासक ये ही शब्द अधिक रूढ़ थे । यह ऐतिहासिक तथ्य है कि महावीर के माता-पिता पार्श्वनाथ की परम्परा के थे । उस महावीर का पितृधर्म पार्श्वपात्यिक निर्ग्रन्थोका था । इन निर्ग्रन्थों के बहुत से संघों का उल्लेख जैनागमों में मिलता है । इन्हीं के बाह्य तथा आभ्यन्तर आचारों का वर्णन उन ग्रन्थों में आता है । जैसे बाह्य आचारों में अनगारत्व, अपरिग्रह, सचेष्टत्व, शीतातपादि क्लेशों का सहन करना, भिक्षा-विधि आदि का अन्तर्भाव होता है । आभ्यन्तर आचारों में समता, प्रत्याख्यान (त्याग), इन्द्रियदमन, संवरकसायनिरोध, विवेक, व्युत्सर्ग (ममत्वत्याग) हिंसात्याग आदि से निवृत्त होना आदि का विशेष महत्त्व है । आगे चलकर महावीर ने इन्हीं तत्वों की नींवपर एक विशाल संप्रदायकी स्थापना की ।

HISTORY SECTION

PRESIDENTIAL ADDRESS

by

N. N. ACHARYA

Distinguished Scholars, Fellow delegates, Ladies and Gentlemen.

Allow me to express my deep sense of gratitude to the Executive Committee and the general members for electing me the President of the History Section of the thirty-third session of All-India Oriental Conference, an honour which is as much pleasing as responding to me. I am afraid the little study I have made, confined as it is to a very limited period and region of Indian History, hardly entitles me to address a learned gathering like this, in which each one is an expert in one or more branches of Oriental learning, and covering a vast field. This has proved to be a very hard task for me and to satisfy you all even to a small extent will prove harder still. I, therefore, pray that you will overlook my limitations and shortcomings and extend to me your generous indulgence, good will and co-operation to make it possible for me to discharge my functions properly.

The problems facing the Historians

India has virtually no historical records worth the name. Chinese Imperial annals, country records, the work of early historians like Ssu-ma Chien, inscriptions on graves and oracle bones enable the history of China to be traced with some certainty from about 1400 B. C. Rome and Greece offer less antiquity, but far better historical literature. Even the Egyptian, Babylonian, Assyrian, and Sumerian records have been read. In India there is only vague popular tradition, with very little documentation above the level of myth and legend. We cannot reconstruct anything like a complete list of kings. Sometimes whole dynasties have been forgotten. What less is left is so nebulous that virtually no dates can be determined for any Indian personality till the Muslim period. It is very difficult to say over how much territory a great king actually ruled. There are no court annals in existence with a partial exception for Kashmir and Assam. Similarly, some interesting Indian literatures survive, but the author's date is rarely known. With luck, it may be possible to determine roughly

the century to which the writing belonged; often it can only be said that the writer existed. Sometimes even that is doubtful; many a work known by a particular author's name could not possibly have been written by any one person.

This has led otherwise intelligent scholars to state that India has no history. Certainly, no ancient Indian history is possible with the detailed accuracy of a history of Rome or Greece. If history means only the succession of outstanding personalities and imposing battles, Indian history would be difficult to write. If, however, it is more important to know whether a given people had the plough or not than to know the name of their king, then definitely India has a history.

What is History ?

History is the presentation in chronological order of successive changes in the means and relations of production. According to E. H. Carr : The function of the historian is neither to love the past, but to master and understand it as the key to the understanding of the present. Great history is written precisely when the historians vision of the past is illuminated by insight into the problems of the present . . Learning from history is never simply a one-way process. To learn about the present in the light of the past also means to learn about the past in the light of the present. The function of history is to promote a profounder understanding of both past and present through the inter-relation between them.

Indian Culture as Basis of Asian Civilization

When Alexander of Macedon was drawn to the east by the fabulous wealth and magic name of India, France and England were barely coming into the Iron Age. The discovery of America was due to the search for new traderoutes to India; a reminder of this is seen in the name 'Indians' given to the American aborigines. The Arabs, when they were intellectually the most progressive and active people in the world, took their treatises on medicine and a good deal of their mathematics from Indian sources. Asian culture and civilization have China and India as their two primary sources. Cotton textiles (even words like 'calico', 'chintz', 'dungaree', 'pyajama', 'sash' and 'ginghan' are of Indian origin) and sugar are India's specific contribution to everyday life, just as paper, tea, porcelain, silk are China's.

The Continuity and Influence of Indian Culture

The mere variety that India offers is not enough to characterise the ancient civilization of the country. Africa or the single province of

Yunnan in China offer as much diversity. But the great African culture of Egypt has not the continuity that we find in India over the last three thousand years or more. Egyptian and Mesopotamian culture as we trace them back from today does not go beyond the Arabian. Also there is no Yunnanese civilization as such. China's development amounts to the predominance of the Han people over the rest with an early, stable imperial system. The many other nationalists of China did not make comparable contributions of their own. The Incas and Aztecs vanished soon after the Spanish Conquest. The culture of Mexico, Peru and Latin America in general is European, not indigenous. The Romans left their mark on world culture through direct conquest of the Mediterranean basin. The continuity was preserved mainly in those areas where the Latin language and culture were carried forward by the Catholic Church. In contrast, Indian religious philosophy was welcomed in Japan and China without the force of Indian arms, even though almost no Indians visited or traded with those lands. Indonesia, Viet Nam, Thailand, Burma, Ceylon certainly owe a great deal of their cultural history to Indian influence without Indian occupation.

No Gap Between the Stages

Thus we find that the course of Indian history presents some highly distinctive features. The human society in general offered some modes of production in order such as primitive communism, the patriarchal mode, the slave society of classical Greece and Rome, feudalism, the bourgeoisie mode and for some countries socialism. Indian history does not fit precisely into this rigid framework either. First, as has been pointed out, not all parts of the country were simultaneously in the same stage. At every stage in almost every part of the country, a great deal of the superstructure survived, along with the productive and formal mechanism of several previous stages; there always remained some people who could and did cling stubbornly to the older mode. However, we need concentrate only upon each particular mode as it became dominant to the extent that it was bound to prevail over most of the country.

Slavery in India

It is impossible to find slavery in the classical European sense in India at any period. Some Indians are not free, from the earliest till the middle of the present century. But the importance of chattel slavery in the relation of productions and as a supply of labour for production was negligible. The place of the slave whose surplus product could be expropriated

was taken by the members of the lowest or śūdra caste in older days. During the feudal period, purchased or kidnapped slaves became more important as enabling the ruler or baron to become less dependent upon his followers. This was hardly classical slavery, seeing that royal slaves were always regarded by the barons as dangerous to feudal rule. Moreover, any slave of this sort could own unlimited property and soar as high as any person in feudal society. For example, the ablest and best of the earlier emperors of Delhi and the capable founder of the Bahamani dynasty of Ahmadnagar all rose from slavery. Indian feudalism, too, has therefore its own peculiar features. Penal servitude, house slaves, purchased entertainers of all sorts, and harem slaves were known before, during and after feudalism but the treatment of all except at times the first group was better than that of paid workers, as they had cost money. This situation provides a strong contrast with classical European feudalism under which slavery withered away. Slavery in Brazil did not precede feudalism. Slavery came in the U. S. A. without any feudalism at all, with the bourgeoisie for the development of cotton plantations, it was abolished just more than a hundred years ago after a bloody civil war which still echoes in the southern states of the most advanced capitalist democracy in the world.

EASTWARD PROGRESS OF THE ARYANS

Adoption of the Autochthones practised

Later Rigvedic military feats seem historical, as they are ascribed to human beings, heroes, or kings, not to the god Indra. The best known episode of the kind is the victory of king Sudas over the Ten-kings confederacy. Sudās, called descendant of Pijavana, is also stated to be the son of Divodāsa. The term dasa is noticeable. In later Sanskrit, the name Divodāsa may be translated 'servant of heaven'. but originally dasa or Dasyu applies to a hostile non-Aryan people. They had the special colour (varna, later to mean caste also) namely black (krishna) which distinguished them from the Aryans, and hence can only refer to their darker complexion, as contrasted with the lighter skin-colour of the new comers. Only after repeated conquests does the word dāsa come to mean slave or helot (just as 'slave' and 'helot' both derive from ethnic names), a member of the śūdra caste, servant or in the form Dasyu, 'robber' or 'brigand'. That so early a name of an Aryan king should end in dāsa means that there was some recombination between Aryans and non-Aryans soon after 1500 B. C. The tribe over which Sudās was chief is given as the Bharatas, or perhaps a special branch of the Bharatas called the Tritsus. The modern official name Bharata for India means 'land of the

Bharatas'. These Bharatas were definitely Aryans. Obviously, racial purity means nothing to the early Aryans; adoption of the autochthones was always possible and practised.

Bharatas Established in the East

The names of Sudās's opponents are also given. Tribe and chief then, as for a long time afterwards, bore the same designation, especially to out-siders. The hostile names in this case are few in numbers. Again it is certain that some of these few were also Aryans. Paktha is conjectured to be related to the modern Pakhtoon or Pathan in Afghanistan and Pakistan. They speak Pashto, an Indo-Iranian Aryan language. The Rigvedic origin of these people seems plausible because Herodotos does mention such an Indian tribe, the Paktyans. Matsya means 'fish', a clearly totemic name. But Matsya tribesmen in historic times were settled near modern Bharatpur, well to the east of the Rigvedic battle field. For that matter, the grammarian Patanjali writing in the north-west Panjab early in the second century B. C. gives 'eastern Bharatas' as an example of prominence: 'for there are no Bharatas except in the east'. In general, the eastward movement is clear from these and other citations.

Grouping of Pre-Aryan and Aryan

The Aryans who moved eastward differed from the first invaders of India. A new kind of tribal slave, the dāsa, was available for extra labour. A highly specialised priesthood had been formed by grouping of old and new, of pre-Aryan and Aryan. Archaeologically, this period is still blank. The only material object the hymns describe carefully enough for reconstruction is the chariot. It is too much to expect that Vedic chariots will actually be dug up one day. There was no special Aryan pottery, though the northern (painted) grey ware would soon assume this position; no particular Aryan or Indo-Aryan technique even for the period closing second millennium B. C. has yet been identified by the archaeologists.

Iron Age in the North East

Recent discoveries at Atranjikhhera (in U. P.) under the direction of Prof. Nurul Hasan and R. C. Gaur of Aligarh Muslim University throw considerable light upon two most important points: the beginning of the iron age in India and the Aryan expansion into the Gangetic basin and beyond.

The excavations yield a clear pottery sequence which fits in with B. B. Lal's work at Hastinapur. Iron first appears with the painted grey

ware in strata dated at 1000 B. C. or earlier by radio-carbon. Below lies black and red pottery, associated with a little copper, and preceded by a pre-metal layer of ochre-washed pottery, underneath this lies the natural, undisturbed soil. One possible interpretation is that the ochre-washed ware, rather badly fired and deposited in a thick widespread layer which shows neither hearths nor floors, came from seasonal camps of pastoral groups. The black and red ware lies over a more compact area, and indicates a more permanent type of settlement of people whose presence brought the earlier ware, which ceases abruptly without any intermediate deposit. The people of the second deposit may have affinities with similar types in northern Rajasthan; but the Aryans picked up their pottery technique wherever they went. The painted grey pottery's association with iron is remarkable. The new metal is found in substantial quantities, which indicates permanent land-clearing and real agriculture. Moreover, the increase of the metal rapidly drove out the painted grey pottery. From this point, the progress into history is rapid, but extensive archaeology and publication of detailed reports will necessarily lead to more definite conclusions.

Fellow historians, with these musings on Indian history, I wish to take you to the field of historical research in Assam. As you are aware, like many other areas of the country, there are many yawning gaps and intricate problems in the history of Assam which also confront us. Subjects of capital importance, such as pre-historic and proto-historic anthropology and archaeology and the perplexed problems and interpretations connected with the study of early epigraphy, numismatics, art and architecture as well as social and economic ideas and institutions, diverse religious sects and cults in this part of the land require proper understanding, highly specialised knowledge and technical skill. And, finally add to this the paucity of materials which we are called upon to work on our assigned tasks.

Assam is the later day name of the land of Pragjyotisha or Kamarupa of early times. The Brāhmaṇa literature refers to the Aryan penetration up to the Sadanira, identified with river Karatoya, which the scholars regard as the western boundary of the kingdom of Pragjyotisha or Kamarupa. The kingdom of Kamarupa extended from the Burmese border on the east to the Karatoya river in the west and the seas in the south. The kingdom thus roughly included within its boundaries the Brahmaputra valley of Assam and a considerable portion of North and East Bengal.

It is mentioned in the Raghuvamśa that king Raghu crossed the Lohit, i. e., Brahmaputra, and defeated the king of Pragjyotisha, who

became tributary to him by presenting a number of elephants as tribute. Krishna, one of the greatest figures of ancient India frequently appears in Assam mythology. The hill of Asvakranta bears the hoof marks of the horses of Krishna who killed king Narakasura of Pragjyotisha. On two other occasions Krishna again is referred to in the legends of Assam. Bana who entered into an encounter with Sri Krishna was a contemporary of Naraka of Pragjyotishpur and ruled in what was known as Sonitpur, the modern Tezpur, situated on the northern bank of the Brahmaputra. There was great hostility between these two neighbouring princes and a protracted enmity between the two ensued. Bana was a Saivite who dedicated a temple known as Mahabhairava near Tezpur to his family deity Siva. His reign is associated with an episode of romance and elopement of princess Usha his lovely daughter; this story of love is connected with Aniruddha, a grandson of Krishna.

The part that Chitrlekha an artist maiden of the royal palace and a close associate of the princess played in seducing Aniruddha from far off Dwaraka for her friend Usha reads like a fairy tale. This led to a fierce encounter between the army of Aniruddha and that of Bana, the King of Sonitpur, till at last Krishna appeared on the side of his grandson. His appearance in the battlefield and benign influence helped to do away with all discordance that ruffled the climate of love and finally succeeded in uniting the lovers in happy wedlock. This story of romance is narrated in the Bhagavata and Vishnu Purana. Another episode like that of Usha and Aniruddha that connects Assam with the outside Aryan world in the prehistoric times is the marriage of Rukhmini, a daughter of Bhismaka who ruled in ancient Kundila (modern Sadiya) in the north-eastern tip of the country, with Krishna. The ruins of this prehistoric city are yet found on the bank of the Kundila river; it is about forty miles east of Sadiya. This story is also narrated in the Bhagavata.

Similarly on other two distinct occasions the great Pandava warriors invaded Assam. Bhima, the famous club-fighter in course of his expedition to the east, reached the Lauhitya region in the lower Assam valley and compelled the king and dwellers of the land to pay taxes. Arjuna, the greatest hero of the Kurukshetra fame started his campaigns in the northern directions and entered the territories of Anarta, Kalakuta, Kulinda (Sabaranpur and Ambala), Sakala, Prativindhya, Pragjotisha, the tribes of Kirata, China and some isles surrounded by the sea. He was resisted by Bhagadatta, the king of Pragjyotisha, who fought for eight days being accompanied by a host of Kiratas and Chinas and numerous other warriors,

The fierce fighting ended with a defeat to Bhagadatta who was compelled to pay tribute.

The fame of Pragjyotisha, a non-Aryan land of "great mountain heights" travelled far and wide in ancient times and found expression in the epics and legends of the pre-historic Gangetic valley. Bhagadatta is mentioned as a Yavana warrior king in the Mahābhārata; he was not only a great warrior but also one who was well-versed in the Vedic rites, rituals and religion. He was in a sense a bearer of a new Indo-Mongoloid culture and civilization. This Mongoloid prince fought valiantly in the Kurukshetra war and the battalions of elephants that he commanded in it was an outstanding feature of the battleground. Bhagadatta was held in high respect and esteem by the Kaurava comrades in arms. It is mentioned in the Epic that the army of this Pragjyotisha king consisted of the Kiratas and the Chinas. Kirata is the generic name supposed to be given, as Dr. S. K. Chatterji points out, to all Mongoloid people (Tibeto-Burman, Sino-Tibetan and the like). The Chinas possibly mean the Sino-Tibetans specifically as also the Bhutanese who joined the Bhagadatta's army; they were recruited from the neighbouring hills.

There is a direct reference in the Epic to the yellow complexion of the Kirata and the China soldiers of this king's army. The Epic states that these soldiers 'shone like gold' while 'Ghataka, the Mlechcha king of Pragjyotisha overthrown by Naraka' is described as a "column of gold". All this points to the fact that despite the substratum of Aryan culture existing here and there, it cannot, however, be denied that Assam was predominantly Mongoloid in character and composition. The fact of Bhagadatta's interest and scholarship in the Vedas and the Vedic rites, on the other hand, points to the evidence of Aryan culture already making its way into this Mongoloid kingdom. The reference in the Rāmāyaṇa to Amurta Raja, son of the great king Kusha, who was apparently an Aryan prince of Madhyadesa as the one who founded this kingdom, is a milestone in the sense that it substantiates the fact of the Aryan way of life penetrating into ancient Pragjyotisha to an extent that was historically significant. The Aryan priests and warriors who must have come to this country in the remote past, seemed to have lacked the instinct for history; they have not left behind them any reliable record or historical account whatsoever to help unearth this particular period of history. About Bhagadatta a renowned scholar in the field says that: "In Assam's relation with the rest of India Bhagadatta forms a significant symbol, even though he might be purely legendary. He is symbolised of a Kirata or

Mongoloid chief who came within the fold of the Brahmanical world as it was developing in Madhyadesa or the Midland round about 1000 B. C.

The land of Assam is a great reservoir of Mongoloid tribes from China. Probably from the third millennium B. C. onwards the great Sino-Tibetan speaking people penetrated from their original lodgement near the sources of the Yangtze-kiang and Hoang-Ho rivers along the western course of the Brahmaputra into Assam. Thus in the midst of the Mongolian dominated population the process of Aryanisation in Assam was rather slow and it differed from the rest of the sub-continent in a number of aspects. The tribal elements and tribal traits of pre-Aryan inhabitants of Assam were so deeprooted and strong that pure Aryanisation became almost impossible. As the tribal people were being acquainted with the Hindu beliefs and norms, the Aryan culture itself was conversely influenced and reshaped by non-Aryan life and practices. Animal and sometimes human sacrifice in religious rituals is one of the examples of the tribal custom which was assimilated by the Aryan culture. Because of firm tribal traits, Varna-division or caste distinctions could not become as rigid and discriminating as in other parts of the country. This positive social character has been retained by Assam till the present day.

Geographically, Assam is situated in one of the most significant and strategic areas of the sub-continent. It had served as a gateway between the Indian mainland and the far-east from time immemorial. Cord-marked pottery (similar to the grey pottery of the Gangetic valley) in association with neolithic tools (ascribed to c. 1000 B. C.) has been unearthed from Daojali-Hading (Garo hills) which is also found in China and certain South-East Asian countries. This indicates a clear cultural contact and intermigration between Assam and these parts of Asia as early as c. 1000 B. C. Certain ancient trade-routes to China, Burma and Mongolia were also laid across Assam. The Chinese traveller I-tsing records a flourishing mercantile and religious establishment on the coast of Sumatra where the merchants were accustomed to find shelter and ship their spices to Canton.

Among the articles of trade, raw manufactured silk occupied the most prominent position. Assam produces *muga*, a gold coloured fine silk which is not found anywhere else in the world. The antiquity of Assamese silk industry may be judged from the fact that the Greek travellers have referred to it. Assam is also noted for its handicrafts, bamboo and cane works, ivory and bell-metal wares, clothing made of local varieties of silk and endi embroidered garments have earned reputation far and wide.

Reference about special workmanship in those aspects was made in Kautilya's *Arthashastra*. King Bhaskara Varman's presents to Emperor Harshavardhan included several items showing mastery in the region's special arts and crafts.

In the field of religion, Assam, though came under the sway of Hindu beliefs, succeeded in preserving its distinct characteristics. Ancestor worship, animistic thinking, worship of the female principles (Sakti) and magical rites were some of the elements that strongly influenced the Aryan religion. The fact that Śiva worship was very popular in this part at least till 8th century A. D. serves as an aid to understand its relevance in a primarily tribal set up. Śiva, as a master of the beasts (paśupati) residing in jungles or mountains, had much to do with the everyday life of the tribals. Towards the early medieval period under the Pala rulers, Assam also became a seat of Tantrik Buddhism. The esoteric and magical character of Tantricism may have been one of the principal causes of its wide prevalence in Assam. In fact, even Vishnu worship was not unknown here in the early centuries of the Christian era. A great flood of Vaishnavism (nec-Vaishnavism) entered the land at the turn of the 15th century A. D. under the proper guidance of Shankaradeva the great Vaishnava preacher and his associates. This Vaishnavism is the dominant faith of the Assamese people at present. Shankaradeva not only brought reformation in the religious sphere but also moulded and gave new dimensions in all aspects of Assam's cultural life.

The history of Assam, as compared to the other parts of the country, is discrete and confusing. Palaeographic and archaeological data of the pre-historic period is scanty and inadequate to establish a definite pattern of settlement. We have the list of a line of non-Aryan rulers in Assam ruling perhaps about the epic period. After this till late 4th century A. D. the history of Assam is dark, illuminated here and there by the names of a few kings.

This 'dark period' at the end of epic age in the early history of Assam renders us ignorant about one of the most crucial periods in her history. The fact that the traditional rulers of Assam were all non-Aryans (mlecchas or asuras) corroborates that the Aryans entered and settled in Assam at a later period. On the other hand, there are enough evidences to confirm that the rulers of Varman dynasty immediately after the 'dark period' were Aryans. Although we do not have a clear political history of the interregnum, we may safely conclude that this intervening span was an age of turmoil. As the Aryans penetrated into Assam, there was a collision

between the Aryan culture, society, political ideas, religion and economy on the one hand and those of the tribal institutions on the other. During these centuries the impact of a new culture was felt and the Aryans slowly gained control and dominated over the non-Aryan people of Assam. This was an age of conflict and crisis and an age of assimilation and adjustment at once. The friction generated by the contact of two distinct cultures resulted in socio-cultural and political transformation. In the sporadic references to rulers of the 'dark period' like Devesvara, Nagasankar, Shankal etc. the existence of many small kingdoms and principalities are insinuated. Clearly, political unification was not attained and war or conflict among the small kingdoms continued. Political disintegration may have been the result of the entry of the Aryans, who probably established a number of small principalities after defeating local chiefs.

The earliest epigraphic reference to this land is to be found in the Allahabad Pillar inscription of Samudragupta (c. 350 A. D.). Here Kamarupa is mentioned as one of the *pratyanta* or frontier states outside the Gupta Empire. In the field of architecture and sculpture the temple ruins at Dah-Parvatia which are dedicated to Siva and Vishnu are described as one of the earliest specimens of architecture and stone carving in Assam. Its door frame is the finest and the oldest specimen of sculptural or iconoclastic art in Assam and its carving is characteristic of the style of the early Gupta schools of sculpture. The two goddesses, Ganga and Yamuna stand with garlands in hand in artistic pose and elegant posture. The door jambs are decorated with beautiful ornamental foliage. The artist's sense of proportion, the beautiful symmetry of the figures and ornamental devices and the excellence of execution tend to prove that this door lintel belongs to the same period as the great schools of sculpture which existed at Pataliputra and Benaras in the fifth and sixth century A. D.

A renowned king named Kumar Bhaskar Varman ruled in Kamarupa in the beginning of the 7th century A. D. It was during his reign that the Chinese traveller Hiuen Tsang came to Assam after visiting different parts of India. An account of his travels left by him contains a comprehensive description of the kingdom of Kamarupa. According to him the boundary of the kingdom extended to the sea, and the whole of the present state of Assam plus Bhutan and North Bengal were included within that kingdom. The capital was Pragjyotishpur (Guwahati). The subjects were happy. Theft and robbery were unknown. The king was a Hindu. Most of the subjects belonged to the yellow race.

At that time the paramount king of northern India was Harsha Vardhan or Siladitya. His capital was at Thaneshwar. Emperor Harsha held a great durbar which Bhaskar Varman attended on invitation. He was accompanied by five hundred elephants. In the procession which took place in connection with the durbar, Bhaskar Varman rode side by side with Harsha. All the other kings from different parts of India rode behind them. From this it can be presumed that Harsha had no equal in India at that time except Kumar Bhaskar Varman.

Princess Amritaprabha belongs to this period of ancient Kamarupan history; this princess of Kamarupa was married to prince Meghavahan of Kashmir. Kalhan the author of the *Rajatarangini*, describes the exploits of this princess in her new home. Another Kamarupa king Harshadeva or Harsha Varman whose fame extended far and wide ruled till the middle of the 8th century A. D. He established matrimonial relations with the king of Nepal and gave his daughter Rajyamati in marriage to the Nepalese monarch. Harsha Varman's name is mentioned in the *Paśupati* inscriptions of king Jayadeva II of Nepal as the ruler of an extensive kingdom including Gauda, Odra, Kalinga (Orissa), Koshala and other lands. He was defeated and killed in war by Yasovarman, king of Kanauj. Subsequently the process of Aryanisation must indeed have proceeded quite rapidly, because by the beginning of the Christian era Assam was regarded by the rest of India as a part of Hindu India. This process must have been completed by about 1000 A. D. when we find Assam extolled in the *Kalika Purana* as a land where the Tantric form of Hinduism had been firmly established.

In the context of this political and cultural development of Assam, the progress of historical research, in the modern sense of the term, is still in its infancy. The Directorate of Assam State Museum and the Kamarupa Anusandhan Samiti (also known as Assam Research Society) have been contributing considerably to higher studies in the cultural history of Assam through their projects of exploration, seminar, and studied lectures, wherein their bulletins, souvenirs, journals and other standard publications deserve special appreciation. Similarly the Asom Sahitya Sabha and Asom Prakasan Parishad (also known as Assam Publication Board) have also been enhancing higher studies in the cultural history of Assam. The Department of Historical and Antiquarian Studies, District Gazetteers, Archives and Census Departments are also active in their respective fields ever since their inception. Universities in Assam, viz., the Gauhati and Dibrugarh Universities are also making valuable contributions in the field of oriental research in general and history of Assam in particular. The North East India

History of Association and North East India Council for Social Science Research also through their annual conference, seminars, proceedings, valued publications and journals have devoted them for the cause of research in the socio-cultural and economic history of Assam.

We have a number of outstanding publications on the history and cultural aspects of Assam, viz., Sir Edward Gait's *A History of Assam*, N. N. Vasu's *Social History of Kamarupa* (3 vols.), P. N. Bhattacharyya's *Kamrupa Sasanavali*, K. L. Barua's *Early History of Kamarupa*, S. N. Bhattacharyya's *Mughal North East Frontier Policy*, K. C. Amanatulla's *A History of Cooch Behar*, B. K. Kakati's *Mother Goddess Kāmakhyā*, S. K. Bhuyan's *Anglo-Assamese Relations* and one dozen edited *Buranjis*, B. K. Barua's *A Cultural History of Assam*, R. M. Nath's *Background of Assamese Culture* and P. Gogoi's *Tai and the Tai Kingdom in Assam*. These are the pioneer works in the field of historical research in Assam. But alas, these authors are no more in this world of living to see the research enthusiasm piloted by them.

There are also some other important works on the subject such as P. C. Choudhury's *History of the civilisation of the people of Assam to the twelfth century A. D.*, M. M. Sarma's *Inscriptions of Ancient Assam*, S. K. Chatterji's *Kiratajanakriti*, T. C. Sharma's *Pre-Historic Archaeology of Assam*, R. D. Choudhury's *Archaeology of the Brahmaputra Valley*, N. D. Choudhury's *Historical Archaeology of Central Assam*, H. D. Sankalia's *Archaeology of Assam*, A. Bhattacharjee's *Icons and Sculptures of Early and Medieval Assam*, P. C. Sarma's *Temple Architecture of Assam*, V. B. Mishra's *Studies in the Architecture and Sculpture of early and medieval Assam*, K. Ahmed's *Art and Architecture of Assam*, D. Chutia's *Kālikā Purāṇa : A Socio Cultural Study*, M. Neog's *Prachya Sasanavali and Neo-Vaisnavism*, S. N. Sarma's *Assamese literature and Satra Institutions*, P. Goswami's *Folk literature of Assam*, S. L. Barua's *A Comprehensive History of Assam*, M. L. Bose's *Development of Administration in Assam*, V. V. Rao's *Tribal Studies and Local Self-Govt. in Assam*, H. K. Barpujari's *Company's Rule and Tribal Studies in Assam*, D. P. Barooah's *Studies on the History of North East India*, N. N. Acharya's *the History of Medieval Assam*, J. N. Phukan's *Economic History of Medieval Assam*, J. B. Bhattacharjee's *the History of Cachar and Garo Hills*, A. Guha's *Political and Economic History of Assam*, L. Gogoi's *Buranji literature*, N. Saikia's *Assamese Historical Journals like Assam Bandhu* and S. K. Barpujari's *Anglo-Naga Relations*. Although some of these works are still in the form of dissertations, these are extremely useful in serving as guidelines to the researchers in the field.

The present speaker, besides his studies on ancient and Medieval Assam, has also engaged himself in exploring the source material for the history and culture of Assam and published the following :

- 1) Assam and Neighbouring State-Historical Documents, 1983
- 2) Assam and North Eastern States-Research Methodology and Sources, 1984
- 3) North East as Viewed by Foreigners, 1985

The research works and publications cited above are mostly pertaining to the history of ancient and medieval Assam. Again they should be taken as select illustrations and not an exhaustive bibliography on the subject.

The archaeological material will no doubt have its own story to tell when tapped for the purpose. Assam possesses artistic gems worthy of its great people in its temples and buildings of early and later periods. The monuments of the early as well as the Ahom periods which show the intrusion of an alien influence into indigenous art, though it had to bend before the storm for the time being, eventually succeeded itself. Assam is quite rich in antiquities, and there is hardly a district or Mauza in this State which is not important from archaeological point of view. But only a few sites as Sadiya, Tezpur, Dimapur, Maibang, Khaspur, Davaka and Ambari (within the city of Guwahati) have been excavated so far. Reports on some of these excavations have also been published and all these valuable works have provided a solid base and guidance for the operation of the spade, and consequently a series of excavations are expected to be carried out at Jogighopa, Biswanath Chariali, Madan Kamdev parvat, Narakasur hill, Kamakhya, Bhuban Pahar, Itanagar, Gosanimari, North Guwahati, Jogijan, Malinithan, Bhalukpung, Tawang, Deopani, Numaligarh and Suryapahar in future both by the Universities as well as the Directorates of State Archaeology and Museum.

It is, however, in the field of paleography, manuscript painting, Satra education, medical science including veterinary, metallurgy, ivory works and weaving that no serious efforts have been made by the scholars. The works done so far in these fields touch only the fringe, and the major portion of these subject are left unexplored.

Ladies and gentlemen, I have laid before you my ramblings on the history of India in general and that of Assam in particular. For a study in Indian historiography, I started with a framework outlining problems

...11

INDIAN LINGUISTICS SECTION

PRESIDENTIAL ADDRESS

By

K. K. MISHRA

Fellow Delegates,

I offer my sincere gratitude to the authorities and executive committee of All-India Oriental Conference for electing me the President of the Indian Linguistics Section of the 33rd session of the All-India Oriental Conference being held under the auspices of the Asiatic Society Calcutta, the oldest institution of National Importance established on 15th January, 1784 with the objective of promoting research in Humanities and Science in Asia. By bestowing the great honour upon me they have perhaps recognised my intellectual gifts earlier awarded to me by my gurus. I am conscious of my shortcomings and anadhikāritva to preside over this gathering of learned scholars particularly when I think of the galaxy of the stalwarts like Dr. Suniti Kumar Chatterjee, Dr. Sukumar Sen, Dr. S. M. Katre, Dr. P. B. Pandit and several other Linguists of repute who have adorned this chair in the past. Yet, I could not resist this tempting honour and dare to refuse the responsibility assigned to me because I feel it to be the spontaneous expression of my friends and learned scholars who have reposed their kind confidence in me. However, I will prove worthy of their confidence in humbly discharging my duties of conducting the business of this section to the satisfaction of all concerned with the kind co-operation of all of you. I cordially welcome you all in the Indian Linguistics Section of this conference.

Let us now pay homage to the recently departed souls of the savants whose scholarly contribution in the field of Indian Linguistics would continue to be remembered for ever. Professor T. Burrow died on 8th June, 1986. He served as a Boden Professor of Sanskrit at Oxford University for 32 years (from 1943-76). He did substantial work in Sanskrit and Dravidian Languages. His book entitled 'Sanskrit Language' is very famous. The Dravidian Etymological Dictionary prepared by him with the co-authorship of Professor M. B. Emeneau of U. S. A. is a lasting monumental work.

Through his scholarly contribution he will be remembered for many decades to come by the world of Scholars.

Georges Dumezil, a noted French linguist and a specialist on Indo-European died on 13th October, 1986 at the age of 88 years. He formulated a link between the different forms of Indo-European civilisation from the Indian caste system to ancient Roman in 1938.

We have gathered here with the objective to take stock of the achievements already made and what we propose to achieve in the field of Indian Linguistics.

The Linguistic studies started in India ever since the Vedic period realising the importance of language in use the different aspects such as phonetic, sementic and syntactic features of Vedic language (Sanskrit) were studied in great depth for a systemactic and perfect understanding in teaching of the language. There were so many linguists in ancient India as mentioned in different Prātiśākhya, Śikṣā and grammars such as Agniveśya, Anyatareya, Agastya. The Aṣṭādhyāyī of Pāṇini has been held in the field of linguistic science as one of the greatest monuments of human intelligence. Though there were significant contributions by grammarians like Patanjali (150 B. C.) Bhartṛhari (600 A. D.) etc. the brilliant tradition of Linguistic Researches of Ancient India disappeared in course of time.

In modern times the linguistic studies in India were started in the University of Bombay in 1877 with the inaugural Wilson Philological lectures (7) delivered by Ramakrishna Gopal Bhandarkar. Thereafter it was the University of Calcutta who set up a chair of Comparative Philology and appointed Dr. Suniti Kumar Chatterjee as the first DL. Professor of Indian Linguistics. This was the first University which offered Master's degree and Doctorate degree in Comparative Philology.

In 1928 oriental scholars interested in Indian linguistics met at Lahore and established the Linguistic Society of India for furtherence of Linguistic Studies in the country. The University of Punjab offered a place for the office of L. S. I. and assisted in bringing out several issues of Indian Linguistics, the journal of the society. In 1938, the headquarters of the Linguistic Society of India was shifted from Lahore to Calcutta University.

In 1939 a significant event took place in Maharashtra where the Deccan College, Poona (established in 1821 and closed in 1934 by the then Govt. of Bombay) was reopened and recognised as a foundation for

research and Post Graduate Studies in linguistics. Recognising the impact of the work done by the Deccan College the Govt. of India approved in principle its plans of development and accorded sanction in 1948 for initial financial assistance to one of its project "Dictionary of Sanskrit words based on Historical Principles" delineating the history of each Sanskrit words from the Rgveda to the 18th century A. D. The work on the project was initiated at Deccan College in the same year. The four parts of this encyclopedic Sanskrit Dictionary have already come out and the remaining are in process. In the year 1948, the University of Poona was established with a provision for department of Linguistics already set up at the Deccan college. A conference of linguists and educationists was organised by the Deccan College in 1953 to discuss the various aspects of the development of linguistic studies. Besides other matters the following two recommendations were made : 1. To make linguistics a more central subject in University curriculum and 2. To preserve the fast disappearing linguistic wealth in the form of unrecorded speech form and dialects through a thorough linguistic survey of the country.

Thus, overall picture presented to us right from 1877 is brilliant. The pioneering work done at the Universities of Bombay, Calcutta and Poona by R. G. Bhandarkar, I. G. S. Taraporewala and S. K. Chatterjee will be remembered for ever. Dr. Chatterjee's masterpiece "Origin and Development of Bengali Language" (1926) has served as a model and inspired linguists to undertake similar studies of other Indian languages such as Awadhi, Maithili, Bhojpuri, Gujarati and Assamese. Siddheshwar Verma's] systematic presentation of Ancient Indian Phonetic Observations and his study of Himalayan dialects is a great contribution to the tradition of Indian Linguistics. The contribution of Dr. T. P. Meenakshi Sundaram to Dravidian Linguistics is very known to the scholars of Indian linguistics.

On the recommendation of the Official Language Commission two institutes were set up by the Govt. of India to train teachers of Hindi and English by using intensive methods by linguists and language teachers at Agra and Hyderabad respectively.

The Central Hindi Institute through its branches at Delhi, Agra, Hyderabad and Guwahati is doing commendable work in the field of applied linguistics and Hindi teaching. A number of important research publications were brought out by the Central Hindi Institute, Agra during the years 1985-86.

The Central Institute of English and Foreign Languages (CIEFL) was established in 1958 by the Govt. of India to improve the teaching of

English in the country through organising research and training of teachers in the most suitable techniques. Its scope was enlarged in 1973 to include some major international languages in its programmes. The Institute is serving as a National Centre for specialised teacher-education, linguistic research, production of instructional material and extension services in the field of English and foreign languages, through its thirteen departments at the headquarters (Hyderabad) and two regional centres at Shillong and Lucknow.

A significant step taken up by Ministry of Education, Govt. of India to promote the development of Indian languages and linguistics was establishment of the Central Institute of Indian Languages (CIIL) at Mysore on the 17th July, 1969 in fulfilment of aspiration of the Government's resolution dated 18th January, 1968 on the language policy of India passed by both the houses of Parliament. The Institute was charged with the responsibility of assisting and co ordinating the development of Indian languages as a nucleus to bring together all the research and literary output from the various linguistic streams to a common head and narrowing the gap between the basic research and developmental research in the fields of languages and linguistics in India.

The Central Hindi Directorate was established on 1st March, 1960 by the Ministry of Education while doing significant work for promotion and propagation of Hindi in the official field. The C. H. D. has brought out various publications of linguistic importance.

The Rashtriya Sanskrit Sansthan established by the Govt. of India in October, 1970 is also doing some work in the field of Indian Linguistics besides, promotion, propagation and development of Sanskrit language through its eight Kendriya Sanskrit Vidyapeethas at Delhi, Tirupathi, etc. It has set up a language unit in collaboration with the Central Institute of Indian Languages in 1973 to carry out linguistically oriented research work and develop suitable research material for modernisation and simplification of the methodology of Sanskrit teaching.

The National Council of Educational Research and Training (NCERT) established by Govt. of India, Ministry of Education on 1st September, 1961, though, primarily concerned with all round development of school education, is also doing some work related to the fields of Indian languages and linguistics. It has organised Summer Institutes for teachers on applied linguistics and language teaching for several years.

At the end, I would like to put before you some of the suggestions which need kind attention of the scholars and authorities for advancement of linguistic studies in our country.

1. All the Śikṣās and the Prātiśākhya are the original source of linguistic analysis and phonetic researches in languages of the Indo-Aryan Family. Each of the Śikṣā and Prātiśākhya is a hidden treasure. Hence study for its proper linguistic analysis deserves to be undertaken on priority basis.
2. If we take stock of the words absorbed in Indian Languages, it may be observed that about 60 per cent words are common, derived mostly from Sanskrit or Arabic—Persian—English. The number of the common words in Indian languages may still go on increasing due to facilities of communication from place to place and urge on the part of the people to feel one and speak each other's language also because of social, cultural and political needs. As a result of this languages of India are coming nearer to each other. The phonetic system being used by the speakers of the Indian languages are almost same. Hence it would be very useful for the integration of Indian languages, if a common alphabet (script) is evolved. It will lead to greater uniformity of Indian languages.
3. Common vocabulary of Sanskrit with other Indian languages should be prepared on the lines of such works done at CIIL and CHD in respect of Hindi and other Indian languages.
4. Contrastive analysis of different linguistic components of Sanskrit and other major Indian languages should be undertaken on the lines of contrastive study made by CHI in respect of Hindi and other Indian languages. This will help in developing suitable teaching strategy and instructional material for teaching Sanskrit language.
5. Compilation of Critical Prakrit Dictionary should be undertaken on the lines of critical Pali Dictionary, the work for which is being done at Govt. Sanskrit College, Calcutta.
6. Compilation of dictionary for spoken Sanskrit as suggested by SALA Round table should be undertaken which will help in popularising use of Sanskrit.
7. Some knowledge of linguistic science may be desirable for a language teacher in schools also. Hence, provision should be made to include a paper or part thereof on Modern Linguistics (mainly language teaching components) in the Shikshashastri or B. Ed. courses for language teachers.
8. Facilities for teaching modern linguistics are not yet available in most of our Universities, though a paper on Philology or Linguistics is prescribed in almost every language subject at post-graduate level. This is

Inadequate and some time does not even provide basic knowledge of phonological or structural system of that language. Hence, the U. G. C. and other concerned authorities should extend more facilities for training of theoretical and practical aspects of Modern Linguistics in the Universities. The language courses at M. A. level containing a paper on linguistics should also be revised and updated with a view to make it more relevant to the need of that subject.

9. Training in Modern Linguistics should be provided in the Kendriya Sanskrit Vidyapeethas of the Rashtriya Sanskrit Sansthan in view of the large linguistic literature available in Sanskrit.

These are some of the ideas, I thought, I should present before this learned gathering. We have assembled here to participate in the deliberations on various aspects of the Indian Linguistics. The scholars will read their research papers and will provide food for our thought. I am sure of every scholar present here will try to give the best in him and the deliberations will be quite lively and interesting.

I once again extend a most cordial welcome to all of you, specially to the learned linguists whose research papers, we are eager to hear.

DRAVIDIC STUDIES SECTION

PRESIDENTIAL ADDRESS

By

KOVALA SUPRASANNACHARYA

Let me start my address by expressing my gratitude to this august body and, to the authorities of the All-India Oriental Conference, for giving me this opportunity to preside over Dravidic Studies Section of this 33rd session. We met at Ahmedabad only one year back, and there this section was presided over by my respectable teacher Prof. P. G. Lalye. Now we are meeting under the auspices of the Asiatic Society, Calcutta, an institute of national importance, and international recognition.

In the present situation, India is facing the challenge of divergent forces of disintegration, and, I feel, it is the duty of scholarly bodies like this to raise a voice to strengthen the forces of National Integration and raise the people high above the barriers of caste, community and language.

Through the concept of linguistic provinces the mechanism of the administration of the government was conceived to be taken to the door steps of common man. But quite paradoxically, it encouraged the divisive and disruptive tendencies in the country in consequence of which agitations have come into being which are paralysing the proper exploitation of the potential sources of the nation.

At this juncture, it is the responsibility of the academicians and researchers to forge a unity or *ekasutratā* of culture through the channels of Art, Literature and Religion. In a country like India, the responsibility of the central and state governments is to encourage people to learn more languages through nationwide network of language institutions. The communicative distance between North and South Indian languages should be narrowed down. The concept of Indian literature should grip the imagination of the people in the universities and other academic bodies in place of the concept of regional literatures.

Departments of comparative literature should be established in all major universities which can encourage a multiliterature approach amongst Indian languages. The work done by Sahitya Akademi, National Book Trust (New Delhi) and the Writer's Workshop of Calcutta are only the

beginning. Sri, K. M. George, recently published from Kerala an encyclopedia of Indian literatures both in Malayalam and English, and it is an encouraging sign.

In the last year, the progress of the studies of the Dravidian languages, literatures and culture was noteworthy. A World Kannada Conference was organised in Bangalore and scholars from all parts of the country highlighted the achievements in Kannada literature and culture. A Dravidian Linguistics Conference was held at Trivandram in last January.

Andhra Pradesh government has established Telugu University, an institution for the development of Telugu language, literature and culture, on the lines of Tamil University of Tanjore. Though Telugu University has not taken its final shape, yet it is learnt that it will have three centres, one in Hyderabad for the development of fine arts and visual arts, second at Rajamahendravaram for the development of classical and modern literatures and finally the third one at Srisailem, for the development of philosophy, astrology and other allied subjects relating to the culture. Besides this, it will have the departments of encyclopedia, lexicography and folk literature. Starting a separate department the lexicography is an unique idea here.

In Tamil Nadu, the activities of Tamil University are progressing very much. It has five faculties of language, manuscriptology, development of Tamil and arts and sciences. This University is planning to publish a greater lexicon of Tamil in ten volumes. Besides this, it has undertaken Pure Tamil dictionaries sponsored by Dravidian Linguistics Association. It has also the following projects :

- 1) Impact of spoken Tamil by leaving written Tamil by primary school children.
- 2) Coining and standardising linguistic technical terms in Tamil.
- 3) Dialect survey project :
 - a) Harijan dialect of Tanjore district.
 - b) Tolkappiam index.
- 4) Folk festivals and deities of Tamil Nadu.
- 5) Sumarian Dravidian relations.

The Tamil University has published seminar papers on Sangam literature, a compendium on Sangam literature (Vol. I) and Tamilian Kappiya Kolgai. It has also conducted a seminar on the works of Jayakanthan.

In Malayalam literature, Tagazi Sivashankara Pillai, won Jnanapitha award in 1985 for his work *Kayav*, and Kumaram Asan International Award

was won by N. N. Kakkad. A world Malayalam conference was scheduled to be held in Germany on 3rd of this month. These world conferences are encouraging scholars of various countries to do in depth studies in the language and cultural aspects. Recently, Malayalam literary world celebrated saptahi celebrations of Krishna Pillai, the famous dramatist and critic. The 6th volume of Malayalam lexicon and the 6th and 7th volumes of Malayalam encyclopaedia are recently published. The language institute of Kerala has released its 1000th publication this year.

Recently, Kerala University has conducted a seminar-cum-workshop on translation of Dravidian literatures, with special reference to poetry. In this seminar, more than thirty contemporary poets participated and discussed the recent trends in poetry in South Indian languages. They have translated more than forty pieces from each language and all the four anthologies are going to be published.

Central University of Hyderabad has taken up a Project *Alokana* which indexes all the published books, anthologies, pamphlets and every article creative or critical, published in any magazine. It has also conducted a seminar on modernisation of syllabi at post-graduate level for Telugu literature. Kakatiya University conducted a seminar on research methodology, policy and programme this year where the modern approaches on literature were discussed.

The department of Telugu in Andhra University conducted a seminar on comparative literature studies. Scholars in this seminar tried to focus on similar movements, similar influences and identical creative periods in various Indian languages.

Prof. K. Sreeramamurthy's book, *Kumarasambhava*, gave scope to a wide range discussion of *Nannechoda*. He tried to place the book in the recent times and attributed the authorship to Sri Manavalli Ramakrishna Kavi. Manimanjari published a special issue on this controversy and contradicted it. Andhra University has published *Prabandhasāraśiromaṇi*, a valuable anthology of an unknown compiler.

Sri Vadali Mandeshwara Rao published a book on *Srimadramayanakalpavrikshamu* by name *Idi Kalpavrikshamu* which is the best book available on this recent modern classic. Mandeshwara Rao interpreted this classic from the reader's point of view. It is a welcome addition to the criticism on Viswanatha.

Prof. G. V. Subrahmanyam's critical treatise on the impact of western criticism on Telugu criticism, Dr. Brahmananda's work on Nannayasa

impact on letter literature, Sri. I. Hanumant Sastri's book on six centuries of Telugu literature are worth mentioning.

Among the recent important publications of A. P. Sahitya Akademy are the translation of *Saraswatī Kaṇṭhābharāṇa* by T. Bhaskara Rao, critical edition of *Navanatha Charitra* by Prof. T. Koteswara Rao are commendable. Among the literary organisations, Yuvabharati of Hyderabad has published a symposium on Vyasa's literature. T. T. Devasthanam is publishing the collections of Annamacharya's Sankirtanams along with other publications. Annamacharya research project by its constant encouragement has created an interest among young musicians and scholars in this field. Tallapaka Annamayya, saint, composer and poet of 15th century is said to have composed 32,000 songs, and written several other works. Only 13,000 Sankirtanams written on copper plates are available to us. The quantity of Annamayya literature may be taken to be equal to the whole of Mahābhārata of Kavitrāyam, Ramayana of Bhaskara and Mahabhagavatam of Potana put together.

These compositions revealed a new world of experience to Sahridayas. The diction is largely unused by classical poets. The new vocabulary mostly Desi adds new dimension to the study of comparative Dravidian.

Recently few scholars are working on the linguistic aspect of this writer.

There is a growing interest in the literature of Vemana in recent years. More than ten publications appeared on this saint-poet in the last few years. Among the scholars of this field, we may mention the names of Dr. Gopi, Arudra, T. Venkateswara Rao and Prof. K. Sriramamurthy.

From Guntur *Sriramanujakirthikoumudi* a project of 16 volume publication on Śrīvaiṣṇavism and Viśiṣṭādvaita is planned. Recently they have published the seventh volume of this series. Sri Goda Granthamala of Masumuru is trying to establish a link between Tamil and Telugu by translating, commenting, and writing gloss of Divyaprabandhas. Tiruvaimozi of Nammalvar, Perumal Tiruvaimozi of Kulasekhara Alwar and Perijalwar Timmozi of Vishnuchitta are among its valuable publications.

Researches leading to the degrees of M. Phil and Ph. D. in various Universities are increasing day-by-day. These dissertations at large are limiting their scope to the boundaries of their language. If some of the theses are available in English at least in abridged form, the fruits of these researches will reach the larger audience.

Among the recent theses in Telugu Gopala Krishna Abduri's Annama-charya and Yakshagana tradition, K. V. N. Raghavan's Contemporaneity and Universality in Veyi Padagalu, K. Yadagiri's Aesthetic Philosophy of Rayaprolu Subba Rao may be mentioned. Recent researches in the language departments of the Universities are extending their field to the realms of psychology, cultural anthropology, archetypal study and socio-cultural studies besides religion, philosophy art and culture.

The most revealing interpretation is done on Andhra Mahabharatha by Dr. Salva Krishnamurthy in his Ph. D. thesis interpreting every detail of the myth according to Pūrva Mīmāṃsā. His dissertation on Manucharitra reveals the Śākta nature of the classic. Dr. Chinnikrishnaiah of Madras is encouraging his students to study, edit, and critically examine the rare Telugu manuscripts.

Before concluding my address I feel that the following proposals may be considered by institutions and government concerned.

For the better understanding of the culture and literature among the people of South India, more and more translations should be made available of classical and modern literatures. The comparative research should be encouraged between these languages and literatures.

A compendium of Dravidian literatures should be published in ten volumes on the lines of companion to English literature by Cambridge University.

A research journal on the lines of IJDL should be started so that continuous research work is carried out in comparative study of Dravidian literatures and the work done in individual literatures may be known to the other scholars in the shape of summaries, extracts and reviews.

A bigger dictionary of Dravidian languages should be taken up on etymological and historical principles.

Movement of the creative writers and scholars be encouraged from one area to other area for better understanding.

Every South Indian University should plan courses for fast learning by young scholars of other Dravidian languages through regular and correspondence channels.

The festivals commemorating the great poets like Kambear, Pampa, Ezuttan, and Potana shall be held in other linguistic areas, so that the unifying trend may be highlighted.

RELIGION AND PHILOSOPHY SECTION

PRESIDENTIAL ADDRESS

By

R. C. DWIVEDI

Friends :

I am most sincerely and profoundly grateful to the Members and Authorities of the All-India Oriental Conference for electing me President of the Religion and Philosophy Section for its 33rd Session being held in Calcutta under the auspices of the Asiatic Society, an institution which pioneered the Indological studies in the past and is now launching new projects for its all-round development with the active association of internationally renowned scholars. The city is sanctified not only by its long and continuing tradition of scholarship in various disciplines including the neo-logic but also by the mystique of the life of Ramakrishna Paramahansa who epitomised the unity of all religions and by his worthy disciple Swami Vivekananda who internationalised the philosophy of Vedanta making it an instrument of social service, freedom of man and universalism of spirit.

It is customary for the Section President to begin his Address by making a survey of important publications and scholarly activities in the field. I approached M/S Motilal Banarsidass, Indological publishers of long standing, with the request to publish issue of their MLBD Bulletin listing all the works section-wise on the occasion of the Sessions of the Conference. They agreed to do this. Even otherwise, the monthly issue of the MLBD news-letter, reviews of works in established journals, like the Annals of BORI, Digest of Indological Studies, Annual Reports of the Institutions, will prove a better guide of goings-on in the field of religion and philosophy than a hastily prepared and necessarily brief account of the works published during a year or two. I would, therefore, like to share with you some thoughts and questions that have agitated my mind.

Dharma, which is usually yet imperfectly translated as religion, has a very wide connotation. Nature or essence of a thing or entity, moral conduct, normative behaviour, other-worldly or spiritual concern, esoteric practice, rites and rituals, organisation of individuals in society and regulating their conduct in various stages of life (*Varaṇāśramadharmā*), duty and obligation — all this and much more is comprehended under

this term. However, it is generally identified with a set of beliefs and its practice by their votaries. Moral concern for the good of others who are free and autonomous individuals different from one's own self does not seem to be the focal point of *dharma*. Instead, observance of ceremonies, rites and rituals, and all-absorbing interest in prescribing particular food and dress or at best a spiritual pathway to one's own perfection and salvation have become central to the popular conception of *dharma* inspite of long tradition of protest against ritualism and unwarranted distinctions of caste, creed and sex. New phenomenon of political religiosity resulting in fundamentalism and sharp divisions of social groups have further undermined the role of *dharma* in building up an egalitarian and harmonious society. True *dharma* should unite the mankind in fellowship of spirit, common-wealth of brotherhood and should serve as an instrument of change and well being of all than be an uncompromising source of obscurantism, oppressive terrorism, spiritless exploitation and mutual hatred. The conception of *Karuṇā* (love and compassion) for all beings, the doctrine of non-violence positing faith in the sanctity of life in all its manifestations, the gospel of passion in the welfare of all (*sarvabhūtarati*), the definition of reality as devoid of all distinctions (*apetabrahmakṣatrādheda*) and the ideal of universal freedom (*sarva-mukti*) or the description of *dharma* in harmony with socio-economic good of the society, are yet to boldly assert themselves in true understanding of religion. Avowedly ideal life of a perfect being, *Jīvanmukta*, *Arhat*, *Sthitaprajña*, *Guru* or *Yogin* may be useful for an individual or his intimate follower but does he become more sensitive even to moral issues and problems that confront his brethren and his times and environment? Is he morally active for the good of others or is he a passive and insensitive witness to the cruel ways of the evils which beset society of his times? There is no dearth of *Subhāsitas* in vast Sanskrit literature and of tales and legends in the Purāṇas and other kindred literature which emphasises ethical qualities and moral virtues yet our society remained stagnant and enslaved for centuries. The large army of *sādhus* of various descriptions and innumerable religious institutions have done but very little to wipe out poverty, illiteracy and deprivation of spirit of even their hapless and innocent followers. I do not wish to lay all the blame at the door of religion and philosophy as I am aware of social and moral commitment of the intensely religious incandescent men, like Ramakrishna Paramahansa, Swami Vivekanand and Dayanada, and movements, such as, Bhakti which sustained the cultural identity of this country. However, the comprehensive notion of *Dharma* has to accept its share of responsibility for the evils and vices which dominate Indian psyche and ethos. *Dharma* may be eternal but its manifestation must differ from age to age and its march should be pro-

gressive in building a more prosperous, peaceful and harmonious society than at present. Kālidāsa who prefers *dharma* to the ideal of *mokṣa* prays in the *Bharata-vākya* of his famous play, the *Śākuntalam*, for social good which implies law and order as its precondition, cultural excellence and individual freedom from the cycle of rebirth at the end. At another place, he emphasises austerities in the midst of all-round prosperity. Thus conceived *dharma* is an instrument of material well-being of society and freedom of human spirit and will not be condemned as a synonym for ritualism, superstition, fatalism, hatred and violence even while it claims to be the contrary.

Indian philosophy is generally described more as a way of life than a way of thought. It is also held that it believed in the supremacy of authority (*śabda*) over reason, that faith and not rationality determined its course of evolution and development. As a result, it is considered more of the nature of theology than pure philosophy. Another popular notion about Indian philosophy is that it is syncretic and that all have a common goal and differ in carving out different roads leading to it. All this is patently wrong. This will be clear if we minutely follow the continuous encounter between various systems of thought, orthodox or unorthodox, and sharp dialectics that developed during the long course of philosophical tradition in India. The encounter of the Nyāya with the Buddhism begins in the fifth century A. D. and is continued for seven centuries when Buddhism ceased to be a strong and visible force. Śāṅkara is immediately opposed by a galaxy of Śaiva and Vaiṣṇava philosophers. It is also true that as a result of encounter of a system with opposite systems or self-critical evolution of a thought, modification (*pariṣkāra*) of original view is effected many a time. Buddhist influence on Śāṅkara's Vedānta and of the latter on the Sāṃkhya and the development of Navya-nyāya propounding its special categories of logic and its impact on other philosophical schools and non-philosophical disciplines are well-known examples of continuous change and development of Indian philosophical thought. Argumentative spirit and hair-splitting analysis of opposite views (*pūrvapakṣas*) and the notion of independence from the well-established disciplines (*sarvatantras-vatantra*) underline the rational evolution of Indian Philosophy and its uncompromising attitude to contrary thoughts either independent of authority or proclaimed to be dependent on the verbal testimony of the Vedas or the Āgamas. A bewildering variety of opinions held within a system, for example, in the schools of Buddhism and the Vedānta of Śāṅkara and sharp divisions amongst orthodox systems, all supposedly relying on the *Śruti*, confirm our faith in independence of intellectual tradition of India,

This is further corroborated by the evolution of both theoretical as well as experimental *Śāstras* (scientific treatises) many of which are secular in character. The grammatical system of Pāṇini illustrates the scientific precision and rational capacity of Indian mind. Much of the scientific literature dealing with mathematics, astronomy, geometry, physics, chemistry metallurgy, architecture, sexology, town-planning, arts and crafts, etc. is still lying in manuscripts. Developments in science and technology in advanced countries have overtaken us but we need not import philosophy also. The philosophical tradition of India is strong and formidable but should it not ask new questions and raise fresh doubts about the validity of a thought-system? This can happen only if we engage ourselves in legitimate adventures and encounters with foreign thought. Professors of Philosophy in Indian Universities who have no communication and dialogue with traditional Indian thought and the Pandits who do not understand modern developments in philosophy should join hands in the intellectual adventure. I am glad to report that the Indian Council of Philosophical Research and the Rashtriya Sanskrit Sansthan have held seminars on Navya-Nyāya, Mīmāṃsā and Kashmir Śaivism in order to initiate the dialogue between the Pandits and the Professors of Western Philosophy. Sustained effort in this direction and inter-disciplinary approach by co-operation of teachers of philosophy in the departments of Sanskrit and traditional Sanskrit scholars in the Pathashalas are bound to open up new vistas of philosophical speculations. It might also lead to lay the foundations of universal thought-system based on analysis of ontological, epistemic, axiological and other issues and problems of hard core philosophy.

Another equally important and urgent task which will help than hinder the growth of comparative philosophy is the preservation and furtherance of such philosophical systems that are not better known or are being neglected in our traditional studies. Kashmir Śaivism or Agamic philosophy falls in this category. The number of scholars well-versed in the schools of Mīmāṃsā and the Navya-Nyāya is also declining very fast.

Besides, orthodox Vedic schools and the heterodox system of the Cārvāka, Buddhism and Jainism we have mid-position of the schools which believed in the authority of the Śaiva and Vaiṣṇava Āgamas and Saṃhitās. The followers of Agamic tradition are generally speaking independent of the Vedic tradition of thought. This may be explained by briefly referring to their basic points of view regarding the nature of reality, status of the world, nature of the self and the pathway to freedom as found in the monistic school of Śaivism developed in Kashmir primarily by the trio of Somānanda, Utpala and the celebrated Abhinavagupta. According

to this system ultimate reality, spoken of as Śiva, is invariably related with the powers of consciousness, bliss, desire, cognition and action. He manifests this universe through His supreme freedom of action. He is the supreme knower and free agent (*kartā*). He does not merely shine like a crystal but is also self-aware unlike it. The universe is His reflection which He manifests at His will and command and is one with Him. He is not dependent on any external aid for reflecting the universe which is united with him with all its manifest diversity. An individual is essentially not different from him. He enjoys the same powers albeit in limited extent and degree. Like him, he creates the world out of his imagination. He is free to create the world of his choice. This he does so in his dreams where the objects of bewildering variety shine forth without losing their unity with the mind of dreaming subject. He also does it as an artist and as a thinker. As a reformer he changes the objective world by his powers of knowledge and action. The self-reflective consciousness is also identified with the highest forms of Speech (*parā vāk*) which is the ultimate source of spoken language through intermediate stages of the *Paśyantī* and the *Madhyamā* where distinctions of subject and object, word and meaning, begin to appear gradually and indistinctly leading finally to their concretisation at the last stage of the *Vaikhari*. Relation, direction, time, space and succession of events are manifested by the reality. The diversity expresses freedom of thought and action of the ultimate in which it is rooted and united at all times. A limited and hence imperfect individual has to recognise his forgotten perfect nature in order to discover and realise his hidden potentialities. It is not, therefore, knowledge of the unknown and the novel but it is recognition of his ever-present self covered with accidental impurities. *Pratyabhiññā* is the way to self-realisation. *Pratibhā* or *Pratyabhiññā* is also the means for comprehending meaning of a sentence where individual words are recollected at the time of comprehension of a sentence. *Pratibhā* means shining (i. e. comprehension, *bhā*) into an individual responsible for recollection of momentary syllables or words. Every action, such as, *pacati*, represents a group of complimentary and preceding actions done in the past finally leading to the expression, *pacati*, in the present tense. This signifies unification of several past actions through recollections with the perception of a present action which gives rise to the expression, such as, *pacati*. Similarly, realisation of the self is a case of *Pratyabhiññā* i. e. of the recollection (*smaraṇa*) and the perception of the true nature of the self obscured by a veil of self-created ignorance, the supreme self is remembered and then perceived in one's own self. This philosophy of unity of consciousness and action, *prakāśa* and *vimarśa* and of integrality of word and meaning in Semantics posits its unshakable

faith in the freedom of action, in the reality of self-willed manifestation of the world and shows the way of recognition for discovering the potential self. Salvation, according to this system, lies in full display of one's hidden powers (*svaśakyābhivyaktatāmokṣaḥ*). Śāṃkhya believes in the different substratums of consciousness and activity. Vedānta of Śaṅkara regards all activity illusory in character and defines the consciousness as devoid of any action or change. Change or modification, according to him, is false and unreal. The Nyāya-Vaiśeṣika does not regard either knowledge (*Buddhi*) or action (*prayatna*) as the essential nature of the self. Buddhism does not believe in the principle of unifying agency of self. For the *Viśiṣṭādvaitavādin* powers of knowledge and action do not constitute the substantive as these are dependent epithets. It would, therefore, seem that the Agamic Schools represented by the thinkers of Kashmir advocated an independent thought which deserves our attention for its philosophy of freedom of thought and action. While its contribution to aesthetics is better known, its basic stand on moral issues is not fully understood and appreciated. It is significant to note that the Kashmir Śaivism did not sanction *Śaṃmyāsa* as a way to spirituality nor did it accept the eightfold *yoga* of Patañjali. In fact it had its own system of *yoga* which is outlined in such works as the *Spandakārikā*, and the *Viṣṇūnabhairava*. The Agamic tradition made no distinction on the basis of birth in a high caste and admitted even women of lower castes in its religious rites which were esoteric in nature but were performed more in groups of individuals than only by a single individual. The Agamic philosophy of Kashmir also developed as a result of its interaction with the Buddhists (whose theory of momentariness was accepted without giving up its basic stand on the nature of reality), with the Śāṃkhyas whose twenty-five categories were admitted with necessary modifications, with the grammatical philosophy of Bhartṛhari whose thoughts on *Śabda-Brahman*, *Svātantrya*, *Vāk*, and *Pratibhā* were quoted with approval and due criticism, with the Vedānta whose conception of *Māyā* was included under the obscuring power of the supreme self and systematic consideration of other schools of thought. Kashmir remained a secluded sanctuary after 1339 A. D. and it strained itself to protect its mysticism and philosophy. Now this system is engaging the attention of international scholarship. The publication of the out of print works of Dr. K. C. Pandey, and of the *Tantrāloka* of Abhinavagupta in eight volumes will give it further impetus.

I have spoken briefly about redefining our attitude to religion and philosophy so that they serve the needs of the suffering world facing the dreaded prospect of self-annihilation. The best way to save the world is

the path of active spirituality and profound insight into philosophy through interaction with new ideas and continuous encounter with the issues so that the truth may be revealed.

आ नो भद्रा क्रतवो यन्तु विश्वतः

Let noble thoughts come from all directions.

TECHNICAL SCIENCES AND FINE ARTS SECTION

PRESIDENTIAL ADDRESS

By

SUSHAMA KULASHRESHTHA

Learned Fellow Delegates

I am deeply beholden with profound gratitude to the authorities & the Executive Committee of the esteemed All-India Oriental Conference for conferring a great honour by electing me as President and inviting me to preside over one of the significant Section of Technical Sciences & Fine Arts of this conference. Indeed, I consider myself too small before several distinguished pioneers who have presided over this Section in previous Sessions and whose meritorious contributions in the field of Technical Sciences & Fine Arts are well-known and they are serving as beacon light to us. Their inspirations & blessings have remained a great contributing factor in exploring new thrust areas in this untrodden field of knowledge. We have yet to tread a long journey in our combined endeavours in this direction.

Conscious as I am of my shortcomings and inadequacy, I am accepting this as a duty, diffidently. However, I feel immensely happy in having this opportunity to address this august gathering of distinguished scholars and am confident that with the kind co-operation of all of you, I shall be able to humbly discharge my duties of conducting the business of this Section to the satisfaction of all concerned. I cordially welcome you all in the Technical Sciences & fine Arts Section of the XXXIII AIOC.

Before coming to the theme of address, I may mention here that I have decided to deviate from the weary trodden path of some of my predecessors. Precisely speaking, I feel redundant to submit before this august gathering, a survey in the form of an annotated and ill-assorted indices of publications brought out in the field since our last Session held at Gujrat university, Ahmedabad in November 1985. It is a Herculean task for a Sectional President to make a satisfactory survey of the work done in a particular field unless the materials are readily made accessible to him/her. Therefore, I would like to suggest, if such a survey, is expected of a Sectional President, that the scholars in the respective field may make it a point in future to send a copy each of their publications and contributions

brought out during the interval of two Sessions to the concerned Presidents in order to enable them to include in their Presidential addresses a review of the work and progress done in their respective area of discipline.

I would therefore, like to touch in this brief address, some of the most significant points which merit your immediate attention with a view to formulate future strategies in persuing further research work :

- (a) Historical justice vs histhrical prejudices.
- (b) Technical Sciences & Fine Arts : conceptual frame work.
- (c) Documentation & preservation of the secientific, technological & artistic heritage of India.
- (d) Texual criticism, analytical studies of rare Mss & texts shedding valuable light on Technical Sciences & Fine Arts.
- (e) New thrust disciplines : Inter-disciplinary researches in Techni-
cal Sciences & Fine Arts : some recommendations.

SCOPE

Before dealing at length the aforesid points, it would be imperative to cast down a bird's eye view on the very scope of the Technical Sciences & Fine Arts. The field of the Technical Science & Fine Arts encompasses a vast gamut of disciplines which are both of independent as well as of inter-disciplinary nature. The sum total of the growth of any culture & civilization in any given point of time can be best measured by the simple yardstick of its exposure of Technical Sciences & Fine Arts i. e. Astronomy & Astrology, Mathematics, Medicine, Chemical Practices & Alchemy, Agriculture, Botany, Zoology, Physical World view & concepts, Art & Architecture, Sculpture, Music & Dance, Painting, Engineering, Marine Sciences, Navigation, Shipbuilding, Cartography, Yantras, Mechanical contrivences, Implements & Instruments (astronomical, mathematical, surveying, meteorological, musical, optical, metrological, medical, navigational etc.) & Techniques of different kinds—Metallurgy, Ivory, Basketary, Textile, Paper, Leather, Glass, other semiprecious materials, Jewellery and Numismatics.

(A) HISTORICAL JUSTICE vs HISTORICAL PREJUDICES

Amidst of plethora of problems, which the academic scholarship is confronting today, the problem of historical justice is of paramuont significance. Generations of scholars of the highest eminence who goaded so vociferously over the diversified aspects of Technical Sciences and Fine Arts for over a century, have no doubt made substantial contribution

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yet at the same time, their dispassionate and methodological researches are not immune from the certain prejudices and false vanities. We have to be very much careful towards the dependability of such works. This caution had also been given by Dr. D. C. Sircar in his Presidential address delivered at the XXVI Session of AIOC at Ujjain in 1972 as well as by the illustrious President of the first session of this conference. "The genuine historian is a seeker after truth, who should have very sound and wide knowledge of his subject as well as intelligence and critical acumen; but, above all, he should be free from bias as far as possible. The illustrious President of the first session of this conference observed: "The Indian's tendency may be towards rejecting foreign influence on the development of his country's civilization and to claim high antiquity for some of the occurrences in its history, on the other hand, the European scholar's tendency is to trace Greek, Roman or Christian influence at work in the evolution of new points and to modernise the Indian historical and literary events."

"It is a matter of regret, however, that the historian is often under pressure to suppress facts unpalatable to his own countrymen as well as those resented by other countries. Thus the Indian historian is advised to remain silent on the destruction of temples and holy images, in the name of religion, by a class of iconoclasts in the early and medieval periods of their history and the influence of ancient Indian culture in the socio-religious life of certain countries outside India. We feel that truth must be said, though without a deliberate attempt to offend other people. Otherwise the spirit of history is likely to be totally obliterated by unacademic considerations in the not distant future. And the signs are already discernible in various parts of the world."

Hence the genuine need to collect, collate the entire available materials in this field and to brush them with the sincere spirit of scanning the truth alone is the clarion call of the day. The possibility of historical prejudices at the cost of historical justice can no longer be held tenable.

**(B) TECHNICAL SCIENCES AND FINE ARTS:
CONCEPTUAL FRAME WORK**

It would be misnomer to conceive the existence of Technical Sciences & Fine Arts without having a proper understanding of certain terms like Sciences (*Vidyās*) Technology (*Śāstra*) and Fine Arts (*Lalita-kalās*). India was famous for its ancient Astronomy (*Nakṣatra-Vidyā*) and Astro-

1. Proceedings of the AIOC, Twentysixth Session, October 1972, BORI, 1975.
2. Ibid.

logy (*Jyotiṣa*), Surveying (*Śulba-śāstra*), Cartography (*Parilekhana*), Engineering (*Śilpa-śāstra*), Architectures (*Vāstuśāstra*) Sculpture (*Mūrtikalā*), Painting (*Cīrtakalā*), Music and Dance (*Saṅgīta evaṁ Nṛtya-kalā*), Musicology (*Saṅgītaśāstra*) and Dramatics (*Nāṭya-śilpa*). Prof. Joseph Needham rightly remarked — "In India the history of Science, pure and applied, remains the greatest unknown continent in this world of study so important for the general cultural history of mankind²".

The application of scientific knowledge in its practical fruition is known as applied Sciences which later gave birth to several Technical Sciences is thus meaningless without the existence of its basic conceptual framework mainly attributed by scientific theorization. Science is purely theoretical while technology is purely practical.

There is world-wide interest in the study of the history of Science today as one important aspect in understanding man's cultural patterns. Despite vicissitudes in intellectual and scientific endeavours and periods of interennine warfares and stagnation e. g. about the time of the Renaissance in Europe, the Indian Subcontinent is one of the few areas where a fairly continuous tradition in Science and Technology is discernible.

Growing interest in Indological research from the end of the eighteenth century saw new approaches to oriental studies. Anquetil du Perron and Sir William Jones, among several others were, pioneers in this field. The search for & the discovery of manuscripts, their patient study, attempts at correlation with the relics of antiquity brought to light by the archaeologist's spade and efforts to understand developments in one culture area in the light of those of other culture areas in contemporary periods characterised this orientation. The linguists, the philologists and the general historians trained in the liberal arts, who led the way, were naturally attracted to the vast sacerdotal and canonical texts, law books, epics, drama and literature. These were more than sufficient to absorb their energies. The study of ancient and medieval Indian Technology and Science which involved the methods of the linguist and philologist and the knowledge of scientific disciplines had at first to be slow and halting. Nevertheless, such studies were developing and making important contributions to the understanding of the progress of Science in ancient and medieval India. The history of Indian Science, however, was a far cry until after World war II.

The genesis of the current interest in the history of science may be traced to the symposium on the History of sciences in South-East Asia held

3, Nature 168, 14 July 1981, p. 64.

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in Delhi in 1950 under the joint auspices of the UNESCO and the Indian National Science Academy (then the National Institute of Sciences of India). The Symposium emphasized the need for an integrated study of the history of science in India and for straightening out the chronological problems. It favoured the co-operation of scientists and historians in an area of endeavour where the methods of their divergent disciplines could be most fruitfully applied.

After a period of initial deliberations and discussions among its Fellows the Academy set up a History of Science Board and, with the funds provided by the Government of India in the then Ministry of Scientific Research and Cultural Affairs, started research units for the collection and study of source materials for the eventual compilation, in several volumes of the History of Sciences in India. During 1964-65, the Board was replaced by a National Commission Composed of a number of scientists and historians in keeping with the recommendations of the 1950 Symposium.

The role of Indian National Science Academy, Saṅgīta Nāṭaka Academy and other Academies, Universities and other Institutions initiating researches and teaching in the proliferation of Technical Sciences & Fine Arts is, therefore, highly commendable. What is required is the need for more and more academic bodies and associations to take up the study and research in the field of Technical Sciences and Fine Arts more seriously in an co-ordinated manner.

The role of All-India Oriental Conference since its very inception is no less insignificant. This conference is the only forum where the works done in the respective fields are evaluated and the exchange of views and presentation of papers extend tremendous impetus in formulating guidelines for understanding various research projects works on priority basis. In other words, this conference is mainly of a guiding nature rather than of a simply chit-chat forum.

(C) DOCUMENTATION AND PRESERVATION OF THE SCIENTIFIC, TECHNOLOGICAL AND ARTISTIC HERITAGE OF INDIA.

and

(D) TEXTUAL CRITICISM, ANALYTICAL STUDIES OF RARE MSS AND TEXTS SHEDDING VALUABLE LIGHT ON TECHNICAL SCIENCES AND FINE ARTS.

The ingenuity of the ancient scholars found expression in almost all disciplines including Technical Sciences and Fine Arts. Indian thinkers

have continued to make valuable contributions in their chosen fields. The source materials of the bygone days in the field of Technical Sciences and Fine Arts may be broadly classified under three heads :

1. Works exclusively devoted to the treatment of a particular subject.
2. Works containing a section dealing with scientific and technological disciplines.
3. Casual allusions of scientific import scattered in the vast mass of literature.

Category 1 is exemplified by the innumerable works while category 2 is illustrated by the works like *Bṛhatsamhitā*, a work of paramount significance on Astrology. It also deals with such allied subjects like architecture, medicine, cosmetics and alike. The approach of the ancient Indian scientific thinkers was basically practical in nature, the theoretical side being taken for granted. Therefore, ancient treatises deal mainly with applied sciences. Surprisingly enough, the ancient works basically referring to the methodological, epistemological and philosophical nature also shed valuable light on the growth and development of scientific and technological disciplines. The works seem to be of esoteric nature but even then the materials embodied the growth of material culture, the impact of socio-economic and religious traditions of Indian Society and Culture. From the point of view of a systematic study, there is genuine need to examine critically these source materials within the framework of their interdisciplinarity. The role of oriental libraries, institutions, academies and universities etc. in the study of various subject areas including Technical Sciences & Fine Arts is therefore, quite significant.

We must aim at the scientific documentation of this vast material at one centralized place. The collection of microfilms, photostat & electrostat copies, critical editions & transliterations of the texts should be vigorously launched on a short and a long term basis. Although the University Grants Commission had taken up a decision to promote the Technical Sciences and Arts in the universities in their respective curriculum, the response of the universities seems to be hardly encouraging. This is a shocking state of affair. Equally shocking is, the efforts of Indian National Science Academy in the direction of establishment of a Documentation Unit consisting of all such source materials in the academy. The recommendations of Summer School of History of Science held in September, 1974 at INSA, New Delhi has remained a dream till date. Even CSRI unit of History of Science and National Institute of Science, Technology and Development Studies have not achieved substantial progress.

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in their combined efforts for writing a systematic history on Technical Sciences of India. The efforts of NISTADS in their approach and logistics of supporting research in history and philosophy of science in India have taken new dimensions recently. The idea of preservation of cultural and scientific heritage is basically grounded on the very fact as to how the technical skill was developed in the minds of the great scientists and how the ideas have taken shape in making particular inventions and techniques. Even the biographical works on the ancient scientists, technologists & musicologists have to be undertaken by some competent scholars in the field. The existing facilities should be consolidated & strengthened and new research institutes should be opened in this fertile area.

Needless to add, the salient role of ethnological studies in the reconstruction of history of Technical Sciences in general and the technological processess, in particular, deserves special mention. Various dimensions of Cultural Studies demonstrate the rich ramifications of India's ethnological heritage. Such a cultural matrix of ancient India reveals beyond the last shadow of doubt the following stages of growth and extension :

1. Material extension — impressing the gamut of implement etc.
2. Performing arts extension — Music, dance, drama etc.
3. Social extension — structural-functional complex.
4. Ideological extension — agro-metrological knowledge etc.

The totality of ethnological ramifications of ancient India shows the sophisticated ethnological involvement and resultant growth of the following Technology and Sciences :

1. Technology and technical processes — ceramics, metrology, leather, wool etc.
2. Folk medicine, archaic preparation and preservation of food, medicaments, agricultural practices, implements etc.

As already stated the institutions will have to be set up to initiate this large activity of historical reconstruction. Particularly the university and college departments of Anthoropology and Semiology will have to be drawn towards the research on the history and philosophy of Technical Sciences. Besides, the Ethnological Survey of India, the Indian National Science Academy, the National Museum, Sahitya, Lalit-kala and Saṅgīta-Nāṭaka Academies and the State level institutions will necessarily have to be requested to participate in research programmes.

Lastly, it is also felt that efforts should also be made to prepare textual criticisms and analytical studies of rare MSS. and texts shedding valuable

light on Technical Sciences and Fine Arts. Sanskrit texts pertaining to this field should be translated into regional languages. Translation of more European works in German, French and Russian in the field should be prepared into English so that the work hitherto done in the direction of Technical Sciences and Fine Arts should be brought together and studied systematically.

For the proper exploration of rich manuscripts, the time is opportune when we should try to preserve the private archives of scientists, technologists & scientific societies and create such an environment where there should be voluntary participation of common man in the deposition of the materials to the concerned institutions.

(E) *NEW THRUST DISCIPLINES : INTERDISCIPLINARY RESEARCHES IN TECHNICAL SCIENCES AND FINE ARTS : SOME RECOMMENDATIONS*

The philosophical moorings of ancient Indians embedded on the spiritualistic grounds led to the prolific outburst of creativity through the medium of art, crafts, architecture, painting and poetics etc. The highest aesthetic values have given birth to a rich *Saundarya-Śāstra* fully dedicated to the optimum realisation of Supreme Bliss. These branches of science belong to the *Para* group of knowledge. The doctrine of *Rasa* has direct relations with the concept of Indian *Rāgas* and sound colours. Even medical sciences are directly associated with the concept of *Rasa*. Music also conducts the connoisseur into a higher plane of consciousness and liberates one from the exigencies of the ordinary world. A painter reflects his mood & emotions through his grand edifice of painting. The sound wave vibrations and the concept of the magnetic fields of human soul are also closely interwoven with each other. This can not only be exemplified by the melody, the rhythm of the musical echo, but can also substantiated by the echo of the ancient *mantras* uttered on the occasions of *yajñas*. Surprisingly enough, the architectural heritage also embodies sophistication, precision and advanced skill of ancient engineering. It will not be redundant to trace the commonness in the two incompatible subjects like Architecture and Music, Medicine and Music, Agriculture and Music, Literature & Music (including dance) etc. etc. Elucidating the above points, I would like to refer to some of the major contributions of Prof. H. V. Modak of Bombay who has brilliantly explored the musical curiosities in the temples of South India. He held that 'Religious belief was the driving force in the construction of monumental art in India from the sixth to the fourteenth centuries. Temple sculpture portrayed music and dance, and

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stone was carved to represent those arts. Pillars, stairs, bells, pipes and special icons were carved or assembled so as to produce musical tones. The heritage of a millenium ago is now being rediscovered, using scientific techniques.¹

Last but not the least, the literature throws flood of light on the various aspects of musical instruments and dance. It would be befitting to classify Musicology i. e. Science of music. One would not baffle to find the allusions of this rich subject in the works of Kālidāsa and other poets of eminence and erudition. I have had the pleasure to undertake a UGC project entitled 'A study of Music and dance in the works of Kālidāsa.' The project has been completed recently. The study reveals highly interesting facts.

It is gratifying to point out that my recent publication entitled '*Kālidāsa-Sāhitya evaṃ Vādanakalā* (Instrumental Music in the works of Kālidāsa)' shall receive academic reception amidst the galaxies of books produced recently. Another equally interesting work entitled '*Kālidāsa-Sāhitya evaṃ Saṅgītakalā*' (Music in the works of Kālidāsa) shall soon see the light of the day.

It is hoped musicology will arrest the attention of scholars for future researches. The abundant materials are lying scattered in the hitherto untapped manuscript sources. Even the old musical instruments are lying scattered all over the country. It would be better if the scholars take up the study relating to the preparation of an authentic inventory of musical works and instruments in a chronological manner fully supplemented by the primary and secondary sources. Even the musical lexicography, musical instrumentation, models and accoustical vibrational studies are the clarion call of the day.

Finally, it would be essential to explore and work on certain new thrust areas in the field of Technical Sciences and Fine Arts. The priorities have to be determined so that the duplication of the work can be avoided to the bare minimum and maximisation can be attributed to the original research work. Some of the new areas are therefore summed up below :

1. Modak, H. V., 'Musical Curiosities in the Temples of South India', Impact No. 138/139, (Vol 35 No. 2/3), 1985, pp. 111-119, See also
Morso, P. M. Vibration and Sound, 2nd ed. p. 123, New York, Mc. Graw-Hill, 1948.
Olson, H. F., Physics, Music and Engineering, 2nd ed., p. 77. New York Dover, 1987.

- (i) Philosophical gleanings in the medical works
- (ii) Historical Scientific Instruments of India
- (iii) History of Technology
- (iv) Musical Instrumentation
- (v) Architectural terminology
- (vi) Engineering
- (vii) Graeco-Arabic, Hellenic influence on Technical Sciences and Fine Arts.

RECOMMENDATIONS

- (i) Upto date History of Indian Science and Technology, history of Indian material culture, history of scientific instruments of India and history of musical instruments of India should be prepared.
- (ii) Popularisation of Technical Sciences and Fine Arts
- (iii) Publication of more journals on Technical Sciences and Fine Arts.
- (iv) Preparation of Directory of Performing Arts and artists of India (Living and Dead).
- (v) Inter-institutional Collaborative Research Programmes and Extension Lecture Programmes etc.
- (vi) Financial subsidy programmes for the publication of books on Technical Sciences and Fine Arts.
- (vii) Introduction of courses at graduate and postgraduate levels on Technical Sciences of History and Philosophy of Science.
- (viii) Establishment of a National Data-based centre and museum on Technical Sciences portraying the entire gamut of the development of Sciences and Technology through the ages.
- (ix) Inclusion of the Subjects of Technical Sciences of ancient and medieval India in the various Cultural Exchange Programmes of the Govt. of India.

It is well-known to the galaxy of learned scholars assembled here that the number of scholars engaged in the Technical Sciences and Fine Arts researches is not commensurate with the magnitude of problems facing this untrodden branch of knowledge. Uptodate and critical edition of a large number of MSS., their commentaries and translations are still a desideratum.

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It is also shocking that certain projects launched by certain institutions too seem to have been either lingering on or dropped out.

Let the newly emerging buds of the fertile Technical Sciences and Fine Arts be nurtured and proliferated amidst the garden of knowledge, so that the fragrance may emulate their branches of knowledge to grow and glow in their respective fields. All that we have to do is to remain passionate in our endeavours for quenching our thirst of knowledge and inquisitiveness in exploring new thrust areas for the creative and authentic researches. Let us have an invincible faith in the fortitude and be true to our shortcomings and pitfalls. We have to attribute a new shape to entire gamut of Technical Sciences and Fine Arts in the light of entire conglomeration of other Sciences, pure and applied so that it shall have a better, complete and a comprehensive coverage. Lastly, I thank you all most sincerely for soliciting your kind co-operation and patient hearing and adieu good bye till we meet again in the XXXIV Session with prayer to Almighty for long life and prosperity to AIOC and all of you

सर्वे भवन्तु सुखिनः

सर्वे सन्तु निरामयाः ।

सर्वे भद्राणि पश्यन्तु

मा कश्चिद् दुःखभाग् भवेत् ॥

SOUTH-EAST ASIAN STUDIES

PRESIDENTIAL ADDRESS

By

RAM MURTI SHARMA

Through the ages, India's ancient cultural heritage has made an impact in most parts of the world, being Vedic or pre-Vedic. It is because of its vividity, wideness of scope, universality and human standards that the Indian culture has found its place in the hearts of people of far off countries like Latin America. In this regard, for example, it can be pointed out that the pyramids of Mexico, the prominent Latin American country and the sea-side Maya Culture are the significant indications of the impact of the ancient Indian culture. It is also because of the rich Indian cultural heritage that the Sanskrit language and literature which make a strong back ground for Indian culture, have been studied deeply by most of the countries of the world. In Europe, the Germans, the French and the English have been studying Sanskrit since long ago and have been very much fond of the philosophical, religious, literary and grammatical and many other peculiarities of its rich literature. The fondness of Germans for ancient thought of India can be known by the fact that Schopenhaur, the wellknown German philosopher used to read the Latin translation of the Upaniṣads every night before going to bed. It is also evident by the keen interest of Germans they have been taking for the Vedic researches. The French also have been greatly interested in the study of Sanskrit and India's past. The United States which is pioneer almost in all fronts today is not lagging behind in the study of Sanskrit and the culture of this great nation, India. In this regard, mention may be made of the Institute of advanced studies of world religions at the State University of New York (U. S. A.). At this Institute the religion and culture of South East Asian and West Asian countries is also taken up for deep and comparative study. Also in various university departments and research centres, Sanskrit and Indian culture has been studied. In Argentina's 'Centre de Investigaciones Filosoficas' Minones, the study of various branches of Indian philosophy and culture has been carried out under the direction of Prof. Ferenando Tola.

So far as South East Asia is concerned, it has a rich cultural heritage and philosophical and religious background which has its base in India.

It is also necessary to mention that the eye of the rest of the world has always been there on this country to win over and to influence through various means like investing finance and giving all sorts of help. But such diplomatic efforts have not been successful completely. It is just like that the big wealth of a man never satisfies a sincere and true beloved. In this connection a reference may be made to America the wealthiest country, which even after investing its ample resources has not been able to win over the hearts of South East Asian people. John Kenny King, an American author says : " Though American officials unanimously agree that the ' battle for the minds of men ' is a most important aspect of the current international struggle, the United States is neither winning nor for the matter, holding its own in the battle for the minds of South-East Asians ".¹ To go into the reasons of the failure of American diplomacy is not our job here.

The South East Asian characteristics and form have something unique and interesting.

The South East Asians have a vast range of problems which are social, religious and philosophical as well as cultural. It is further interesting to note that they have much resemblance in their ideology and approach, but dissimilarity in their action.¹ As regards the form and area of the South East Asia, its area covers in between the area of two major countries, India and China, the two great centres of ancient culture, religion and architecture. It is also remarkable that the people of South East Asia generally do not consider themselves as South East Asians but identify themselves with their nations or consider themselves as Asians. They have a great national spirit and a revolutionary experience and have been fighting for bettering their life, equality, respect and prestige and to get rid of the spiritual and intellectual eclipse. As a matter of fact, the philosophy, religion and culture are in the very soul of India and Asia and therefore no effort has been successful to end them. As regards the mapping of South East Asia, it constitutes nine countries, whose area is half of size of America, approximately. The nine countries are : Burma, Thailand, Malaya, Laos, Cambodia, North Vietnam, South Vietnam, the Phillipines and Indonesia.

While we proceed to find the influence of India's culture in the South East Asian countries we see that the Indian philosophy and religion, and architecture, social customs and literary trends as well as various types of beliefs have made a great impact in South East Asia. On one side, it was through the Buddhist teachers and preachers that the art and culture etc, of

1. John king Kenny, South East Asia in Perspective, p. XXI.

this great land, India went to the South East Asian countries, and on the other pilgrims of these countries brought these to their nations. This cultural exchange was quite meaningful in leaving a deep impact on the South East Asian people. Thus Buddhism and Hinduism which are the base, of Indian philosophical and religions thought, made a headway in the crossing of India's philosophy, religion and culture to these countries. As Eliot points out, it is very difficult to separate Hinduism and Buddhism.² Both of them influenced the South East Asian countries. While Buddhism influenced the foreign land because of its ethical values, the Hinduism appealed to the South East Asians because of its religious specialities. However it must be admitted that India's philosophy of Brahman and Māyā could not find place in the minds of other South East Asian people, because of its depth and intellectualism. But the thought of Śaivism, Vaiṣṇavism and Śaktism made a great impact in South East Asia. These thoughts went to South East Asia through Art and Architecture, commercial trades and pilgrimages. Sanskrit also played an important role in the the crossing of India's culture and religion to these countries. As far as the basic tenets of Hinduism are concerned, it is correct to say 'that Hinduism is vast and multitudinous that only an encyclopaedia could describe it and no formula can summarize it.'³ But very briefly the tenets of Hinduism can be summarized into: 1. Politheistic pantheon. According to this tenet the Hindus worship the images of several deities, but there is an ultimate reality, which is godhead and which is known as Brahman. 2. The second tenet is known as Metempsychosis, which means the transmigration of souls. It is due to the nondeliverance of a person that he takes birth after birth. But as soon as he is released from the bondage, he becomes, *videhamukta* and takes no birth.

Now let us see how Hinduism and Buddhism left an impact on the South-East Asian people. In Hinduism Śaivism and Vaiṣṇavism are prominent and the former is very old rather pre-Vedic and Dravidian. The concept of Śaivism is based on the Siva-cult. It may be mentioned that Hinduism and Buddhism went to South-East Asia earlier through South India. Later it was in the Gupta age that these isms found their place in South-East Asia through Northern India. In Gupta age, Buddhism developed southward towards Cylon and eastward towards Pyu, the Mons portage section of the Malay isthmus. Cylon was a fountain of the Hīnayāna Buddhism. This is curious to note that some

2. Eliot, *Hinduism and Buddhism* p. 1.

3. *Ibid*, p. XVIII (Edward Arnold, London 1921).

aspects of Indian culture like castism and subordination of women, were not acceptable to the South-East Asian people. It was the congeniality of the Indian culture which could impress the South-East Asian people. Śaivism got an upper place over Vaiṣṇavism in eastern zone i. e. eastern Java, Cambodia and Champa, where fertility and ancestral rites combined with deification of the life giving power of the soil, constituted compatible elements of indigenous culture. In this regard Cady can be quoted, who says : "The upright stone symbolizing the fertility god of the earth was readily identified with the Liṅga of Śiva-cult, and came under the Devarāja system to represent, the very magical essence of royalty."⁴ As earlier stated Hinduism and Buddhism went to South East Asia through art and architecture also. For example, the Borobudur Buddhist monument (eighth century) in central Java reflected the specific symmetry and cosmologic standards of Indian architecture.

Before transition to modern times, in the early empires of South East Asia, an impact of Indian culture is clearly visible. For instance, first the state of Funan can be taken. It is dated from the second century B. C. and is situated on the delta of the Mekong river and the basin of the Tonle cap or great lake. To a great extent, the influence of Hinduism and Buddhism was available on this old state of Funan. As is generally seen in Hinduism, the widows and widowers of Funan never married. Again the word Īśvara of Sanskrit occurred in both the cults of Śiva and Mahāyāna Buddhism of Lokeśvara. Also the indications of Viṣṇu cult are seen in the Funan state. For instance, the widow of Jaivarman I left an invocation to Viṣṇu, which was written in Sanskrit. In the Mon state of Duāravatī, which is centred on the right bank of the lower Menam river extending westward to the Tenassirim range and southward into the isthmus, the indication of Indian culture are very clear. The impact of Indian art and literature in the Mon state of Duāravatī is more than the whole of South East Asia. The Hindu images and symbols and the account of the sermons of Buddha clearly evince the aforesaid impact. India's symbolic wheel of law is only seen in Dvāravatī, as Nilakantha Shastri mentions⁵. The influence of Indian religion is again visible in the old states of Champā and Borneo. The former was fully Indianized in the times of the king Bhadra Verman. As he evinced in the Indian inscriptions there, Indian Buddhism entered Congking in third century⁶. As regards Borneo, the parts were basically Indonesianized,

4. Cady, South East Asia, its Historical Development, page 45 (Tata McGraw Hill, Delhi 1976).

5. Nilakantha Shastri, South Indian Influence on the Far East. pp. 28-33.

6. Perre Gourou, the peasants of the Tonkin Delta (1955) pp. 146-147.

but the courts were Indianized. Referring to the Indian impact, a mention may be made of a Sanskrit inscription found at the mouth of the Mohokam river in Borneo. Further more the sandstone statues of Śiva, the ruins of a wooden Hindu temple and a four-armed golden image of Viṣṇu speak of the influence of Hinduism in Borneo. In Borneo, the influence of Buddhism is also available, but little, as Majumdar indicates⁷. It may also be pointed out here that in the fifth and sixth century, the process of Indianization of Java and eastern Borneo had virtually ceased⁸.

As far as Java and Sumatra are concerned, prior to fifth century, the impact of Indian culture was scattered and thus it was in the later part of sixth century that India's culture started to influence sharply due to the contacts developed. Java and Sumatra both were keenly interested in learning Buddhism and Hinduism. For learning Buddhism the authorities of Śrīvidyā (centering at Palembang river on the lower Sumatra coast) and Java sent their students to the Pala University of Nalanda and the South Indian port of Negapatnam. In Java, the monument of Borobudur was the outstanding example of Java culture. Near Borobudur, there was a Chāṇḍī temple called Mendut, which directly shows the influence of Śāktism. In eastern Java Śaivism, Tantrism and the Yoga practices came in place of Mahāyāna Buddhism. It may further be added that in the island of Bālī which is located off the eastern end of Java influence of Śaivism was great. Kram⁹ points out that in the middle of ninth century Mahāyāna Buddhism was there in Java as in India in the inclusive Hindu embrace. In eastern Java after ninth century, the influence of Buddhism decreased and under the leadership of the king Sindok the impact of Hinduism was early seen. It was the time when the Mahābhārata was translated into the Javanese language. At that time, Śiva-Buddha cult took the place of Buddhism.

In Cambodia, a great influence of Buddhism, Śaivism and Vaiṣṇavism as well as Śāktism was seen. The chams reflected good Gupta dominance in sculpture. In chasm architecture bust of Pārvatī was found. Among Khmer architectural movements, the Angkor wat is very much significant. It is a Viṣṇu temple which was built during the reign of Sūrya Verman II. There were also the carvings of Rāma & Kṛṣṇa and the Śiva story.

7. R. C. Majumdar, *Ancient Indian Colonies II*. (1936) pp. 127-131.

8. Wiles : *Towards Angkor* pp. 51-74.

9. N. J. Kram, *Borobudur, Archaeological Description*, 1927 (II) pp. 281-294.

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It is worth mentioning that the study of Sanskrit classics was directly patronized by the Cambodian king's¹⁰. The state of Champa which was neighbouring Combodia, was very much culturally Indianized in the whole of South East Asia. In Champa, there were found the image of Brahmā (which is very rare) Gaṇeśa, the Garuḍa, the bearers and Siva and Viṣṇu. Apart from this, all branches of Sanskrit literature were studied in Champa. There was a great influence of Śaivism in Champ. But Mon neighbours maintained Thervāda Buddhism in their defence from Khmers, Burmans and the Thais.

The Pagan Burma represents the Indian culture a great deal. But it may be mentioned here that in Verma, Vaiṣṇavism was subordinate to Buddhism and Śaivism was not evident anywhere¹¹. The five temple monuments of Pagan verma give a clear hint of the inflence of Buddhism and Hinduism. These temples are the Shmezigan, the Ānanda, the Thatpinnyu, the Gawdawpam and the Mingalazedi. The first Shwezign had pyramidal structure and it displayed the figures and plagues of Buddha. This temple was built up by the king Aniruddha. The second Ānanda temple also had the carving of Buddha and his various images. The two other temples Thatpinnue and the Gauḍapāwlin were built by Cansu 1 and 11 respectively. They have borrowed from the style of the Ānanda temple. Both of them have the figure of Buddha. The fifth temple Maingalazedi Pyramidal pagoda was built by Consu IV. It had mostly the pattern of Shmezigan, the first temple mentioned above. Thus we see that in the early empires of Asia leaving Nam-viet and Malaya which were under the influence of Indianization, the South East Asian people were very much influenced by the multiple shades of Indian culture. But it was due to the Mongol intervention, process of Islamization, Portuguese intrusion, Spanish role in the Phillippines etc. that the South East Asia came in trasition into the modern times. Today what I feel is the need of revising the study of the basic roots of South East Asian culture, which is prominently Indian. The study will further create an awareness about the ancient heritage of the Asian people and that will help them in tackling their various problems of the day and thus reshaping their social, cultural and political ways. The study of South East Asian cultural reawakening which is broad and has its universal impact, being prominently Indian would further bring the countries of the world together, which are already under the influence of India's culture and philosophy from the earlier times.

10. R. C. Majumdar, *Kambuja Deśa* pp. 105-109.

11. Cady, *Southeast Asia, : its historical development* page 119

12. Luce, *Mons of the Pagandynasty.* pp. 16-17.

WEST ASIAN STUDIES SECTION

PRESIDENTIAL ADDRESS

By

FAYYAZUL HAQQ

Ladies and Gentlemen,

First of all I have to thank you for the great honour you have conferred on me by electing me as your president to preside over the deliberations of such a galaxy of distinguished scholars. When I consider my age and lack of experience as well as of knowledge I am led to believe that you have conferred this honour on me, not because I deserve it but to encourage a raw man to go on in pursuit of knowledge.

Permit me now to begin my address by a preliminary remark that I take West Asia in the strict geographical sense. Therefore, I hope that you will not disagree with me if I exclude Egypt and other African Arabic speaking countries from West Asia as they have undoubtedly the same language and culture which these Arab countries have, but they have characteristics of their own, although the base is everywhere the same i. e. Arabic language and Islamic culture. Under West Asia I have taken Anatolia or Asia Minor i. e. modern Turkey, Syria, Iraq and lastly the Arabian Peninsula,

West Asia is not only one of the most important regions from strategic point of view, but also culturally and it has played a most vital role in the history of the world. It will be in the fitness of things that I indicate the countries, included in this region so that it will be possible to bring out more clearly the role played by each country included under this area. Superfluous to point out that this area has got a history which goes back to thousands of years or to the hoary past. This region, strictly speaking includes Asia Minor or Anatolia, known in our days as Turkey as stated above. For the sake of convenience let us divide the history of this region into three periods, the ancient beginning from at least 4000 or 5000 years in case of Mesopotamia, known now as Iraq, the medieval beginning from 5th century A. D. of Christian era, and lastly the modern which can be said to begin with the invasion of Egypt by Napoleon in 1798. This date may be found somewhat unreasonable as the starting point of the modern age. But one has to remember that the modern age began in Europe after

the capture of Constantinople by the Turks under Muhammad, the conqueror. True that no period can be said to begin or end or the commencement of an age are easily discernible by historians at a later stage. To return to our point that the modern age in West Asia began in 1798, because in spite of the tremendous changes in the Western society as a result of revolutionary inventions of machinery the oriental people had been sunk in deep torpor.

IRAQ

Among the countries of West Asia Iraq is the oldest to be civilized and has been known by various names throughout its long history. Its civilization goes back as far as 4000 B. C. Iraq was one of the countries to develop at a very early period of history a system of writing which spread further East to Persia and through the latter country the scripts of India too. Iraq or say ancient Babylon was one of the countries that evinced a keen interest in the natural sciences and took step to preserve the knowledge acquired by them. They engraved their knowledge on baked bricks that was obviously a cumbersome task but none the less they rendered most valuable service to the cause of knowledge.

Iraq is the name given to this country by the Arabs and ever since their conquest it has been known by this name. Throughout history it has been known by various names, to the Greeks by the name of Mesopotamia which was adopted by the modern Europeans also, but now even the Europeans have adopted its Arabic name, Iraq. At various stages of history it has been known by different names with varying frontiers more or less Sumer, Akkad and above all by Babylon. All these states have been great powers which have exercised an important influence on the affairs of the neighbouring states. Babylonian rulers defeated the neighbouring states of Israel and led the Jews into captivity to Babylon. Babylon fell before the might of Persia under Cyrus I in 538 B. C. Here I can only briefly speak of the great cultural achievements of these states. As Iraq enjoys a temperate climate with a clear sky, it gave them an opportunity to the study of astronomy. The present names of Zodiacs own their origin to Babylon. Knidus, an astronomer and mathematician of Babylon determined the number of days, true even to-day, which the earth takes to make a complete revolution round the sun. Besides, it was he who divided the day into hours and minutes. After the Arab conquest of the country it retained its importance in the study of astronomy, mathematics and medicine. As a result of the minute study of stars the people of Babylon came to attach great importance to them even to the extent to their worship.

When Christianity had replaced paganism everywhere a town called, Harrān (Carrhae) retained its ancient religion based on the worship of stars. They were left unmolested in their paganism even by begotting Christian rulers like Justinian and Theodosius who did not hesitate to make use of force in spreading Christianity. Harrān remained a pagan town even after the advent of Islam. It was only when Al-Mamūn threatened them with death, when he asked them what religion they followed and being told that they were neither Muslims nor Christians nor Jews; whereupon Al-Mamūn who was starting on some expedition told them that they must adopt some revealed religion recognised by the Quran i. e. Islam or Judaism or Christianity; and in case they failed to do so they would be punished with death. In consternation they sought advice from Muslim theologians, one of whom in return of some pecuniary present advised them to tell the caliph that they were Sabaens, mentioned in the Quran, and the caliph satisfied with this answer, left them to themselves.

The people of Harrān made most valuable contribution to science and Arabic literature under the Abbasids. Thābit b. Qurrah was a noted physician to serve the cause of medicine and wrote numerous treatises on medicine. Abu Hilal Al-Ṣābi was the distinguished writer of Arabic and served as secretary to the Buwaihids and wrote their official history. Under the Abbasids Baghdad became a cosmopolitan city which became the meeting place of scholars of different nations, Arabs, Persians, Nabataens and even the Hindus. All these nations made contributions to medicine and astronomy which are well known, but it will be worthwhile to speak of them and their services to knowledge. Kanka, Ibn Dahan were two of the most well known Hindu physicians who lived at the court of the Caliph Hārūn. It was during the reign of Abu Jafar Al-Manṣūr that a Hindu scholar brought the well-known Sanskrit work Siddhanta Shiromani to Baghdad where it was translated into Arabic and came to be known as Sind Hind which is obviously derived from its Sanskrit name Siddhānta.

With the decline of the Abbasid power after al-Mutawakkil, Iraq began to lose gradually its position as a seat of science and learning, which were deprived of official patronage as al-Mutawakkil was a devoted Muslim, an inveterate enemy of the Shiahs and non-Muslim communities.

Conquered by the Mongols in 1258 A. D., then by the Turks, the Persians and finally by the Ottomans, Iraq became a subject country. After the first Great War Iraq was placed under the British mandate and after a number of bloody upheavals won its independence in 1932 when it became a member of League of Nations, although the British retained control of

certain strategic points. Monarchy was overthrown in 1958 when the King Faṣal II and his pro-British clique, the most prominent member of whom was Nuri al-Saīd, were liquidated.

Even during its subjection to foreign nations Iraq preserved its individuality, retaining its language and culture. Although Arabic was corrupted as a result of admixture of foreign words borrowed from the languages of the conquerors, poets and men of letters continued to cultivate poetry and other branches of literature. What is remarkable is that they continued their literary pursuits without official patronage.

In the wake of the political awakening came once more the literary renaissance also. Men of letters took up with enthusiasm the task of making Arabic the vehicle not only of literary but also of scientific thought. We have only to cast a cursory glance at Raphael Butti's work "*Al-adabu'l-'arabī fi'l-irāqī 'l-'aṣrī*" to form an idea of the tremendous contributions made by the poets and writers of Iraq to modern Arabic literature. In no field of literary activity were the writers of Iraq second to any Arabic speaking nation, of course with the exception of Egypt.

Besides the field of culture Iraq played a very prominent role in the political field also. In the Ottoman army there was a large number of Arab officers like Ja'far al-'Askarī and others who won their laurels in wars against the enemies of Turkey. These officers played a very important role during the Arab revolt against the Turks and again took an active part in the politics of Iraq when it freed itself from the British control. After the overthrow of monarchy and the establishment of socialist rule Iraq began to set its house in order, developing all its resources, economic as well as military, that is why it is still the country most dreaded by Israel and this explains clearly why the latter country is keen on an Iranian victory in the present conflict between Iraq and Iran.

SYRIA

Modern Iraq and Syria together make what is called the Fertile Crescent, as rest of the Arabic speaking countries in Asia form vast desert. Let us now turn to the next part of the Fertile Crescent. Syria as I have already spoken of the great achievements, culture and military of Iraq I mean by Syria the undivided land, known to the Arabic speaking people as al-Shām and sometimes as 'Ashshāmāt', consisting of present day Lebanon, Syria, Jordan and Palestine. We find it in the Bible (St. Mark's Gospel) that the fame of the miracles wrought by him was bruited abroad throughout Syria. Here Syria naturally stands for Palestine, This region like the

others of the West Asian regions has played a very important role in the history of civilization throughout the ancient period as well as the modern.

Lebanon, which roughly corresponds with ancient Phoenicia, its inhabitants were daring sailors and merchants who scoured not only the Mediterranean sea but ventured into the Atlantic ocean, reaching as far as Britain where they sold their goods like dyes, cloths and brought from that land tin and skins. As their cultural achievements are commonly known I shall be brief in speaking of them.

It was well known that it was they who simplified the Hieroglyphic or the pictorial system of writing into an alphabet which is the mother of the present day scripts of Europe as well as that of a large number of Asian countries i. e. Arabic script on which are based our Persian, Turkish, Pushto, Sindhi, Urdu and Indonesian scripts. The Greeks themselves, although a proud people and who delighted in calling other nations as barbarians, admitted that it was Phoenician Kekrops (Cecrops) who taught their ancestors to cultivate olives and make wine. It is common knowledge that the Greek alphabets from which have originated the Latin scripts and also those of Slavonic nations, are directly taken from the Phoenicians. The Hebrew script also owes its origin to the Phoenicians. The order of letters is, with some variation, the same as in the original Phoenician system of writing, e. g. we have in Greek Alpha, Beta, Gamma, in Hebrew Aleph, Beth, Gimel, while in Arabic the original order of letters was which we find in Abjad, Hawwaz, of course with some variation adopted later on to meet the requirements of other languages.

Not only in the domain of culture briefly mentioned above, but also in the field of religion Syria has played a vital role which hardly finds a parallel elsewhere. It was in Palestine or Syria that the first monotheistic religion Judaism arose which later culminated in the form of Christianity and Islam which is the highest and purest form of monotheism. It was not only after the emergence of monotheistic religion that Syria played its role as a pivot of great religious movements, it was the centre of an important pagan cult which exercised great influence on the religious beliefs of the neighbouring countries, but possessed great attraction for the followers of Judaism, apparently a monotheistic people. That is why we find the Hebrew prophets thundering against the inclination of the Jews towards the pagan gods. A Jewish prophet complains that the Jews "went whoring after foreign gods." Many of the practices which although characterised by cruel rites, e. g. offering human sacrifices to Moloch, passed into other religions. However, with the advent of Christianity which was only a

reformed version of Judaism, Syrian paganism lost its vigour and the Syrians, with the exception of the Jews, embraced Christianity in toto. It is during this period i. e. after the conversion of the Syrians to Christianity that they played a very important role in the history of Christianity in the East.

After the Greek conquest of Syria under Alexander, the Great and his lieutenants the Greeks settled down in large numbers in the country as they found the climate healthy and congenial as that of their own country i. e. the Mediterranean type of climate. It is certain that the Syrians including the Jews must have been greatly influenced by the Greek language, literature and philosophy. Unfortunately we have no records to show what influence the Greek culture exercised on the Syrians. We may assume that this period must have served as a preparatory age in which the Syrians must have prepared themselves to play their future role in the post-Christian period. It was during this period that the Syrians displayed a great intellectual activity. They were the standard bearers of Christianity and its most active missionaries in the East who carried the message of Christ to hostile country like Persia where they served as teachers and physicians. They went as far as China as their inscriptions prove. Although the Persian Government always treated the Christians as the sympathisers with Rome, their enemy number one, it could not dispense with their services. At the University of Gundeshapur which was opened by Shapur I Syrian Christian scholars taught medicine and other subjects. The institution existed till the Islamic conquest, on which I shall speak later on, was responsible to a great deal for the translation of Greek medical texts into Arabic.

Before I proceed to the discussion of the influence of the Syrian Christians on the movement of translation of Greek scientific literature into Arabic, permit me to state briefly the influence which the Syrians exerted on Persian language of that age i. e. Pahalvi and its enrichment by translations and writing scientific books in Pahalvi. Nushirwan, the just who received the seven philosophers of the Athenian school by the order of the Christian emperor Justinian, ordered the above mentioned philosophers to reside and teach at the University of Gundeshapur. It was here that they taught and under their direction translations of Greek books on logic, philosophy and medicine were made into Pahalvi. Another Christian scholar Paul of Nisibis wrote a work on logic for Nushirwan under whose aegis a good deal of philosophic and logical works were rendered into Pahalvi. Procopius, the Greeco-Roman historian wondered how Nushirwan could study philosophy and logic in such a uncouth language as Pahalvi was.

Another very important contribution of Syriac language to Pahlavi was the system of writing known as Huzvarishn, i. e. a system of alogograms just as we have in English loan words from Latin which we write in Latin but pronounce them in English, e. g. we write *£. s. d.* which are in Latin *librae, solidi, denarii* but pronounce them as pounds, shillings and pence. Similarly the Persians borrowed a number of words from Syriac but pronounced their Persian equivalents. To quote two well-known examples, Persian scribes wrote in Syriac, even when writing Pahlavi, *Visra* and *Lahmā* and read them as *nān* and *gosht*.

Amongst us most of the people think that Christianity was brought to India by the Europeans but the fact is otherwise. First of all it was a small band of Christian missionaries under St. Thomas who came to India to preach Christianity in the first century of the Christian era, but it is said that St. Thomas was put to death by the Brahmins and thus the first attempt to preach Christianity failed to make any headway in India. It was the seventh century A. D. that Syrian Christians came in sufficiently large numbers to the western shores of India i. e. Malabar where they settled down permanently. Their descendants are still found and constitute a thriving and educated community. The Europeans, the Portugese who are commonly supposed to be responsible for the introduction of Christianity into India came several centuries later i. e. in 1498.

With the Greek conquest of the country the Syrians began to take a keen interest in Greek language and literature just as a conquered nation does in those of its conquerors, but after the Christianisation of this country their interest in Greek language became all the more intense because Greek was the language of the New Testament as well as that of the translation of the Old Testament made by the order of Ptolemy, a Greek king of Egypt and was accepted by the Jews too, as reliable. Greek translations known as Septuagint made by seventy translators but no difference whatsoever was found in it, the translation of all the seventy being so exactly similar. The Syrians were not slow to develop their language into a scientific one which soon became the common cultural and religious language of the East, of course with the exception of Egypt and Ethiopia which had languages of their own. Syrian scholars of this period took meticulous care to translate all the Greek scientific literature into Syriac. Even after the establishment of Arab rule a knowledge of Syriac language was considered a necessity. Under the Abbasids when the translation movement started, the Syrian speaking Christians took the leading role in it and many scientific and medical works of Greek writers were made available in Arabic from Syriac versions of these books. Hunayn b. Ishāq, his

nephew Hubaysh, noted translators of the Abbasid period were great scholars of Syriac besides of Arabic. Christians, Arabs and Persians used Syriac as their religious language as we do not hear of any Arabic or Persian translation of the scriptures before the 9th century A. D. During the Muslim period Syrian Christians supplied the learned men with Arabic translations of philosophic and medical works. To quote just two names let us mention the names of Qustā b. Lūqā and Zurayq b. Qusṭantīn who were very active in translating scientific works from Syriac and Greek into Arabic.

The period of the cultural achievements I have described above was followed by the Islamic period in which Syria again played a conspicuous role. During this period Syria took an active part in the development of Islamic and Arabic culture. Beirut, the capital of present-day Lebanon was the seat of school of Muslim law under Imam Auzā'ī. This region produced also a number of eminent poets e. g. Abdus Salam b. Raghbān, known as 'Dīkul-jinn'. Let us not forget Abul 'Alā' al-Ma'arri, who was also a Syrian, a native of Ma'arratun-nu'mān. Syria was at that time the hubb of the political and military activities of the Muslims. Its main town Damascuss was the capital of Muslim or the Arab empire. It was from Damascuss that the great military expeditions which culminated in the conquest of North Africa and Spain on one hand and the conquest of West Turkistan on the other as well as Sind in the East were planned. It was after the break-up of the Abbasid Caliphate that Al-eppo became the set of an Arab state called Hamdanids of which Saifuddaulah was the most distinguished ruler. Let us not forget that it was here at the court of the Hamdanid ruler Saifuddaulah that Mutanabbi, the last great Arab poet of the medieval period made his most valuable contributions to Arabic literature.

With the invasion of Egypt of Napoleon the modern period in Arab history dawns. It was a period of Intense national awakening. It was in this period that the Arabs thought of regaining their lost independence once more as they had lived by now for something like 300 years under the Turkish rule. Lebanon took the leading part in the independence movement, but secretly, as the Turkish government which was imperialist to the core was determined to stamp out all the efforts in the direction of independence. As Lebanon's population is predominantly Christian, it was far more favourably disposed towards European culture and Western ideas of independence and a society based on individual liberty. The educated class of Lebanon served as the leaven which gradually penetrated to the whole of Syria and soon even the Muslims who had so far kept aloof from the move-

ment of national independence and Western education joined the movement and became keen for acquiring modern education, casting off their characteristic lethargy. Syria soon became the sector of national Arab movement, producing such stalwarts as 'Abdur Raḥmān al-Kawākibī who distinguished himself by his political activities and writings. Among his writings 'Ummul-qurā' in which he lays out a plan for the restoration of the Arab Caliphate is most well-known. Legion is the number of political activities and leaders who have risen in Syria by which, as I have said at the very outset that I mean undivided Syria and their achievements belong to contemporary history being more or less known to every average educated man, I have to leave them unmentioned.

NORTH ARABIA

As for North Arabia it is easily the most important country of this region as it is the birth-place of Islam which has influenced millions of human lives through the ages. Although Arabia is not the birth-place of that wonderful civilization to which Islam gave an incentive, it provided the germs and encouraging factors which were later on responsible for the development of that civilization. The Quran is full of verses which invite man to study nature. The Prophet's traditions encourage the acquisition of knowledge. The word for knowledge is 'al-'ilm.' In this word 'al' is *istighrāqi* or generic i. e. which covers the whole field of knowledge. We see that Islam provided a stimulus to the study of science in general, because in order to say one's prayer with one's face turned towards the holy Ka'bah necessitates the study of astronomy. Similarly to perform a pilgrimage to Makkah from other cities of Arabia itself and from other countries one has to know routes to Makkah as well as the cities or the countries which lie along that route. Then the Prophet has greatly encouraged trade, declaring that $\frac{9}{10}$ of livelihood lies in trade. Needless to say that unless a merchant is acquainted with the routes to different countries and their products, he cannot be successful in his business. It is common knowledge that the vast majority of the Arabs were ignorant of the art of reading and writing when Islam was revealed. The Prophet knew that literacy was the first step towards civilizing the people; and therefore, he encouraged both men and women to learn reading and writing. In the Battle of Badr which is one of the most decisive and memorable battles of the history of the world, when no less than 70 of the Makkans were taken captives, the Prophet set free some who could pay ransom as the price of their freedom; but there were others who could not pay the required ransom. These were acquainted with reading and writing and the Prophet laid it as the condition for their freedom that they should teach, each of them, ten children of the people of Medina reading

and writing. In this way literacy received a great impetus. Besides, as the reading of the Quran was considered a religious duty of great merit, the Muslims began to write down the Quran on the scanty writing materials which were available in those days like leaves, stones, shoulder blades etc. The Prophet encouraged the writing down of the Quran by his own example, for he would dictate the Quran as it was revealed.

During the life time of the Prophet himself Islam had become a state as well and therefore, officers had to be appointed and accounts maintained of what was realized and spent, although a regular office was established during the reign of 'Umar b. al-Khaṭṭāb (R. A.).

Another interesting fact is that the Prophet not only encouraged literacy but also the study of foreign languages. He ordered Zayd b. Thābit to learn the languages of the Jews and the Christians to ensure that they wrote correctly the conditions and the stipulations of a treaty to avoid cheating on the part of the Jews and the Christians. When we consider how our forefathers just about a century ago frowned upon the study of English, this injunction of the Prophet becomes all the more interesting as if our learned men had never come across this tradition.

To be brief the germs of the great Faracenic civilization which played a tremendous role in awakening of Europe were provided by Islam.

Islam is a living force which still governs and influences millions of people. Arabia had made in the recent past a powerful contribution to the revival of Islam in the form of Wahabism which has spread from its birth place in Central Arabia to almost every corner of the Muslim world. The present government of Saudi Arabia is Wahabite and though it cannot be called strictly a religious one, nonetheless it is playing an important part not only in spreading its peculiar doctrines which are rejected by other Muslims, it is doing a lot in propagating Islam in other countries by distributing Islamic literatures gratis worth millions of rupees and sending missionaries to African countries and granting aid to Muslim institutions all over the world, which cost its exchequer millions of Rials.

In addition to the above cited activities it has opened several universities of a character to bring Western knowledge to its subjects. Besides these universities it also has opened a university which imparts religious education to its students who flock to it from various parts of the Muslim world and gives them generous stipends by way of encouragements. Arabia is also playing an important part in the affairs of the Muslim world. As time passes it is likely to play an increasingly important role in their affairs.

SOUTH ARABIA

Having dealt with the achievements of North Arabia we now turn to the South. The South Arabian history goes back to a very long period before Christ. They founded a number of states which had international relations with foreign countries as far as Egypt on one hand and with the Hebrews and the Babylonians on the other. They were a mercantile community which carried on an extensive trade with foreign countries and consequently became rich and powerful, a fact which is reflected in their grand palaces like Qaşr-e-Ghumdan and others which have been described by Arab authors. They traded with foreign countries amongst which India is notable. It was through the South Arabian channels, that foreign words of Indian and Ethiopian origin penetrated to their language and then found their way into the Arabic of the North.

As water is comparatively scarce in South Arabia, though not to an extent as in the North they built dams to preserve water to facilitate agriculture. The ruins of their buildings and dams bear testimony to their great engineering skill. A detailed description of the palaces and the citadels which South Arabians built can be found in 'Al-Iklil' by Hamdānī. As for the dam called 'Sadd Ma'rib' it was built by one of the kings of the 2nd period of Sabean dynasty (about 650-115 B. C.). This dam speaks volumes of knowledge of engineering of the South Arabians at such an early period as the 7th century B. C. However, the later generations failed to retain that knowledge and skill which characterized their ancestors, and consequently this dam fell in ruins which led to the dispersal of the South Arabian tribes to the North. The Arabs of Medina were descendants of the South Arabians. The Ghassanids who settled down in Syria and also the Lakhmids of Iraq were of Yamanite origin. These two tribes founded kingdoms in the countries of their adoption respectively. The Lakhmids and the Ghassanids were also great patrons of Arabic poetry and famous poets who received generous rewards from their patrons lived at their courts. For instance, Hassān b. Thābit was the favourite poet of the Ghassanids. Nābiga lived at the Lakhmid court and left it due to the intrigues of his enemies for the Ghassanid Kingdom, but he could not forget his Lakhmid patron and after an absence of seven years returned once more to Hīrah, the capital of the Lakhmids, and was received favourably by his former patron.

Their last kingdom fell before the Abyssinians and then before the Persians. When Islam appeared it was conquered by them and the people embraced Islam easily due to their being civilized and being prone to

religion i. e. its developed form Judaism and Christianity. Hence the Prophet's tribute to the religious mindedness of the people of Yamen in his words, "Al-'imānu yamānin wal-hikmatu yamāniyah".

During the middle ages Yamen was ruled over by the Imāms of the Zaidide house. It remained sunken in ignorance and lethargy till the sixties of our century when political awakening was brought about by the waves of the movement of Pan-Arabism led by Gamel Abdel Nasir of Egypt. The last Imām Yahyā was overthrown and the North Yamen became an independent state. Soon after the British also quitted Aden and South Yamen constituted itself into a separate state which adopted the communist creed. It is to be feared that Russia might thus gain a foothold on the Arab soils and spread further creating conditions which obtain in communist occupied countries.

ANATOLIA OR ASIA MINOR

Another country of this region which is no less important, is Asia Minor, known in the modern times as Asiatic Turkey. The discovery of Hittites which along side Egypt and Mesopotamia constituted one of the principal powers of the West Asia in the 2nd millennium B. C., is a notable achievement of Western scholars during the late 19th and the early 20th centuries.

Asia Minor was the homeland of the Hittites, although they had spread as far as Palestine. The modern Turks are proud of being the heirs of the Hittites and have carried on extensive researches into their history and culture. They reached a high stage of civilization at an early period of history but they were instrumental in spreading civilization can be easily understood by that the fact that they introduced the use of horse into West Asia two millenniums before Christ. European scholars have preceded them in the researches and are loud in the praise of their achievements. But the Hittites, it seems, passed into oblivion as a result of foreign invasions and conquests of their land. They have a number of achievements to their credit which entitled them to be called one of the pioneer countries in the development of civilization.

The inhabitants of the city of Troy which was besieged by the Greek princes as a result of the abduction of Helen by Paris, the Trojan prince must have been certainly Hittites. What a powerful people they were, we can understand by the fact that the Trojans defied the might of the whole Hellas for a full decade, and were it not for a stratagem resorted to by the besieging Greeks, the latter would have had to return without conquering

Troy. Homer, the Greek poet who sang the deeds of Greek heroes and their exploits, lived about 900 B. C. The story must be even older and must have been handed down to posterity. We may assume that the siege of Troy must have taken place about one millennium or two before Christ.

Asia Minor, the home of the Hittites emerges once more only when the Greeks established their colonies on the western coast of this land. Here in Miletus, lived Thales (600 B. C.) the Greek mathematician who developed the simple measurement of the land after receding of the water of the annual floods in Egypt, into a regular science known by its Greek name geometry. But unfortunately Asia Minor was conquered about 538 B. C. by Persians under Cyrus I. After a long period of subjection to foreign nations, it appears again on the horizon of history but when the majority of inhabitants were Greeks, Armenians and other nations which had found their way into it. It was on the soil of this land that the Arabs or Muslims, fought several memorable battles which have changed the course of history. In eleventh century the Saljuk Turks began to colonize it. They were in their own turn replaced by the Ottoman Turks who founded there a powerful state which before long conquered the greater part of Eastern Europe, as well as the Arab lands in Asia and North Africa.

The Turks are supposed to be a dull people with no brains for original thinking. But, however, their great credit is that they kept alive the torch of traditional Islamic learning and above all, protected the Arab lands from the Portuguese occupation. The Portuguese had established themselves in Oman and advanced as far as Hurmuz which remained for more than a century under their occupation. However, the fear of might of the Turkish fleet deterred the Portuguese from penetrating further into the Arab countries.

In course of time Turkey fell on evil days and met reverses after reverses at the hands of European powers. Defeated in the first World War Turkish leaders abolished the Caliphate, established a democratic state with a code of laws based on the Swiss system, abolishing the Shariat laws. Besides, they made a novel experiment by adopting the Latin script in 1928 to facilitate the propagation of literacy and education, an object which however was not achieved.

Among the states of West Asia Turkey is a powerful state wooed by both the blocs.

Gentlemen, this is the past and present of a region which I have laid before you. It holds immense potentialities for future. We have to wait

and see how nations of these lands will acquit themselves of the great responsibilities laid on their shoulders as a result of the dangerous machinations of imperialism.

In conclusion it is my pleasant duty to thank you all for the patience which you have shown in listening to the address of not a scholar but a mere humble teacher.

and the new nations of the world will accept the principles of the Congress
responsibility which is the result of the Congress movement
of nationalism.

In conclusion it is my pleasure to thank you all for the part
which you have taken in the history of the Congress and a
most humble thanks.

VEDIC SECTION

WAS KASHMIR THE HOME OF THE ATHARVAVEDA PAIPPALĀDA ?

By

DIPAK BHATTACHARYA

In the second volume of *Kaschmir und das Reich der Siek* published between 1840 and 1848 C. V. Hügel noted that the Brahmins of Kashmir belonged to the Atharvaveda. This was a wrong statement as later events proved. Mainly Brahmins belonging to the Kaṭha school of the Yajurveda were later found in Kashmir. However, the said note led R. V. Roth to believe that a recension of the Atharvaveda might be found in Kashmir (1856; *Abhandlung über den Atharvaveda*, p. 7). He started a search in 1873. The final result of this search was that towards the end of November 1874 a birch-bark manuscript of the Atharvaveda Paippalāda (AVP) was sent to Euprope from Kashmir.

These two facts—Hügel's assumption that Kashmiri Brahmins were Atharvavedins and the actual finding of an old manuscript of the AVP Śāradā script gave rise to the belief that Kashmir was the home of the Paippalāda recension of the Atharvaveda. In spite of the fact that no Atharvavedin was ever found in Kashmir and also that Mahidāsa a 16th century commentator on the Caranavyūha cites some work called Mahārṇava stating that the AV Śaunakiya belonged to the northern side of the Narmadā river and that the AV Paippalāda belonged to its southern side, no one found anything to challenge the idea of the Kashmirian Atharvaveda.

Nine decades later the existence of Atharvaveda Paippalāda tradition was discovered in Orissa. The discoverer Durgamohan Bhattacharya pointed to an important fact that Jonaraja's *Rājatarāṅgīni* mentions that the AV was brought to Kashmir by a single man Yuddhabhaṭṭa in the 15th century.

The present author pointed out in 1970 that southern kings of the Āṅgīrasa gotra who had moved to eastern India around the 10th century A. D. could have been responsible for the transplantation of AV Paippalāda tradition into Orissa.

The picture which emerges from this is that of a two-way journey of the AVP from the South. One movement spreads to Orissa and another reaches Kashmir in the 15th century.

In a paper published between 1973 and 1976 M. Witzel contested the new view that Kashmir had no Atharvavedic tradition before Yuddhabhaṭṭa. His main view is that the corruption and mistakes of the birch-bark MS can be explained as resulting from local modes of pronunciation. He gives many arguments to prove this. This he argues, goes against the observation that the AVP was brought for the first time from Karnataka to Kashmir in the 15th century. As the birch-bark MS belongs to the 16th century, Witzel disapproves the idea that local modes of pronunciation could change the text within a spell of 100 years. On the contrary one should infer from these that there was a Kashmiri AVP tradition corrupted over years due to typically Kashmiri modes of pronunciation.

Such arguments, of course, cannot lead us very far and can be opposed and counteropposed again and again. One may ask for example, if long tradition itself must be regarded as the cause for corruptions, why then should the Kāṭhaka Saṁhitā come to us from Kashmir in a far better condition than that of the AVP? Similar questions may be asked about the Kashmir R̥gveda or the texts of the Pratyabhijñā philosophy, none of which became as corrupt as the AVP.

We have to find out more definite internal and external evidence finally to conclude whether the AVP existed as a traditional text in Kashmir before Yuddhabhaṭṭa.

In 1976 when the said papers were published I was not in a position to discuss the matter with new evidences. During the course of my editorial work with the AVP I have been able to compare the Kashmir AVP with the Orissa MSS of the AVP. A few internal as well as external evidences have thus been gathered. Some of these are discussed here.

Among early medieval scholars belonging to North India the authors of the Kāśikā—Vāmana and Jayāditya or, at least one of them knew the Atharvaveda. And this text was not the Śaunakīya Atharvaveda edited by Ś. P. Pandit. On Pāṇ. 1. 1. 19 *id-ūtau ca sapṭamyaṁ* the Kāśikā cites *adhy asyāṁ māmaki tanū*. This is AVP 6. 6. 8^d and does not occur in any other Vedic text according to my knowledge. Even Patañjali does not cite this verse, So the author of that part of the Kāśikā must have known the pāda from its source. Apparently the source was the AVP. And the authors of the Kāśikā are known to have belonged to Kashmir. So

a case for a Kashmirian AVP in the 6th century AD seems to have been brought home. But the following instance proves a different case.

For the Vārttika *apo bhi māsaś chandasi* on Pāṇ. 7. 4. 48 allowing the form *mādbhiḥ...mās 3/3* Kāśikā cites *mādbhiḥ ṭa indro vṛtrahā*. This is similar to a passage occurring in AVP 10. 7. 2 and AVS 19. 27. 2, but differs from both. AVP 10. 7. 2c has *mādbhiḥ tvā candro vṛtrahā*, and AVS 19. 27. 2c has *mādbhyās tvā candro vṛtrahā*. Both have *candro* for *indro* of the Kāśikā. Patañjali has an even different *pāda-mādbhir iṣtvā indro vṛtrahā*. This has a metrical defect and Kaiyaṭa seems to suggest that the passage is cited as an example from Bhāṣā. In any case the Kāśikā does not cite the *pāda* from Patañjali, nor from any text known to us. It appears that a text closely similar to the AVP was known to the author of the Kāśikā.

Now it is necessary to be clear about one thing even at the outset. There is nothing within our knowledge till now which can be regarded as proof for the existence of the AVP in Kashmir as a traditional text in ancient or early medieval times. Witzel has not given any proof. It has not been possible for me too to do that. What I am doing below is arranging indications of strong possibilities.

A case for the north-western part of South Asia certainly exists. There are many words or citations in Pāṇini's Aṣṭādhyāyī, Kātyāyana's Vārttikas, Patañjali's Mahābhāṣya and the Gaṇapāṭha which are AVP hapaxes or exclusive *pādas*.

1. The word *pativatnī* 'having a living husband' is enjoined by Pāṇini only for the Vedas by *antarvat-pativato nuk.* 4. 1. 32. The only occurrence of the word in Vedic literature is in AVP 8. 10. 10 *yathā pativatny aso devṛbhyo madhu-mattarā* 'so that possessed of a living husband she may be sweeter to her brothers-in-law'.

2. The superlative form *sphesṭha* 'most swollen' *spnira* is enjoined by Pāṇini 6. 4. 157.. Wackernagel (II. 450) notes this as a Classical Sanskrit form. In the Vedic literature the word occurs only in AVP 8. 18. 9 in a corrupt form *sphira(ḥ) sphosṭāyam akṣitaḥ*.

3. The word *māmaki* enjoined for the Vedas in Pāṇ. 4. 1. 30 occurs in AVP 7. 12. 3 and 6. 6. 8.

These observations hold good also for Kātyāyana and Patañjali.

These and many other similar instances allow us to infer the existence of the AVP in the north-western part of South Asia. That was near to Kashmir but that does not give us any definite clue.

On 4. 1. 32 *antarvat-pativato nuk* allowing the Vedic forms *antarvatnī* 'pregnant' and *pativatnī* 'possessed of a living husband' Kāśikā cites *pativatī taruṇavatsā* and *pativatnī taruṇavatsā*. The forms are allowed for the Vedas and we may infer that the grammarian is citing Vedic examples. The *pādas* are not found in any Vedic passage known to me but AVP 14. 1. 17 has *antarvatīs taruṇavatsā ghyācī*. It should be noted that the words cited in the Kāśikā occur also in the Mahābhāṣya.

What are we to conclude from these? Why does the Kāśikā cite exclusive AVP passages sometimes without variants and sometimes with variants?

Unfortunately the instances are not many. This precludes drawing any firm conclusion, but these prepare us for further examining whether any other Atharvavedic tradition could exist in Kashmir. A few internal evidences can be examined for this.

1) AVP 6. 4. 7a

K	semaṃ niṣ kṛdhi pauruṣam
AVŚ 5. 5. 4a	semaṃ niṣ kṛdhi pūruṣam
Or	semaṃ niṣ kṛdhi bhadrayā

Since -au- and -ū- are interchangeable in K its *pauruṣam* is for all practical purposes, not different from AVŚ *pūruṣam*. Or also has a perfectly intelligible reading. So both Or and K have intelligible readings, but they substantially differ between themselves and moreover K has a reading which, for practical purposes, not different from AVŚ. How can we account for this difference between Or and K? One may like to see AVŚ influence on K. But that is very unlikely. There is no evidence of the existence of the AVŚ in Kashmir in any time of history. Moreover an example below might show K readings are often similar to readings of the RV or Kāṭhaka Saṃhitā also. Hence it is more plausible here to infer the influence of some other branch.

2) 6. 6. 8ab

Or. yathā madhu madhukṛto nyañjanti madhāv adhi / 'As bees anoint honey after honey'.

Both K and AVŚ 9. 1. 16 have *sambharanti* 'pile up' for *nyañjanti* of Or.

3) 7. 1. 5a

Or. pratyakpratipravartaya

K has *pratyāṇpratiprahīnvāsi*, AVŚ 10. 1. 5 has *pratyakpratiprahīn-mah*. Thus both K and AVŚ have the root *hi* while Or has *vṛt*.

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- 4) 7. 6. 6a...d Or. *imāṃ śālāṃ savitā vāyur agniḥsomo no rājā niṣkṛdhiṃ dadhātu.*

K and AVŚ 3. 12. 4 have *indraḥ* for *agniḥ* and *bhago* for *somo*.

- 5) 7. 4. 2d

Or *śalam senā jayatu sākam indraḥ*

K and AVŚ 19. 13. 2 have *** *ajayat* **.

- 6) 5. 7. 5

Or *srjantu pṛthivīm abhi*

K *srjantu pṛthivīm anu*

AVŚ *varṣantu pṛthivīm anu*

- 7) 11. 14. 5

Or *idaṃ me pra tiratā vacaḥ*

K and RV 10. 97. 14b *idaṃ me prāvata vacaḥ*

- 8) 12. 21. 1

Or *dīrghāyutvāya tejase*

K and Kāth. 2. 1 *dīrghāyutvāya varcese*

In all these cases the K reading differs from the Or reading and is identical with or closely similar to parallel pādas in AVŚ, RV or Kāthaka. So we cannot say that these occur due to the influence of any single text among these. The K reading is independent. This is further proved by the following case. :

- 9) 8. 19. 10

Or *pacato na vi yoṣataḥ*

AVŚ 9. 5. 27 *daśāto na vi yoṣataḥ*

K *pacato na vy āmcataḥ (Som. āmśataḥ)*

Here Or is similar to AVŚ while K gives an independent reading.

We have till now found some cases where K gives independent but correct readings. We should add that K also gives some instances of minor independent arrangements. 7. 2. 2d and 9d, 6. 18. 9 and 6. 19. 9 exchange their places in K. AVP 7. 14. 8, 9 appear as 7. 14. 9, 8 in K.

Many such examples can be cited.

So K shows different but correct readings and also gives instances of minor independent arrangements. What are we to conclude from these? If these are instances of the lingering influence of a lost or weakened tradition, the same tradition must have been different from AV Paippalāda, as suggested by their difference from the AVP readingr recorded in Or.

We may now sum up our arguments :

1) A sixteenth century commentator of the *Caraṇavyūha* states that the AVŚ belonged to the northern side of the Narmada while the AVP was current on its southern side.

2) Jonaraja's *Rājatarāṅgiṇī* states that the AV was introduced in Kashmir in the 15th century from Karnataka.

3) The authors of the *Kāśikā*, who are said to have belonged to Kashmir, cite some AVP passages with variants.

4) The Kashmir MS of the AVP offers such variants as indicate the influence of non-AVP passages.

5) The Kashmir MS of the AVP shows some independence of arrangement too.

All these go against the view that there was any AV Paippalāda tradition in Kashmir before Yuddhabhaṭṭa introduced it there after having learnt the same in Karnataka.

However, the existence of a different AV tradition in Kashmir from early medieval times cannot be ruled out. Rather this seems to be indicated by the independence of the Kashmir MS in some cases. That the authors of the *Kāśikā* and even Patañjali cite some *Athrvaveda* Paippalāda verses, that Pāṇini and the *Vārttikakāra* know many AVP hapaxes point to the existence of at least a very closely similar text in the North-Western regions of South Asia in early medieval and ancient times.

This is a strong possibility. But if I am asked whether I believe that such things could actually have happened and which recension of the AV could have existed in Kashmir or neighbouring regions in early times, I would point to the Mauda recension. Though this recension is not known to Śaunaka, the author of the *Caraṇavyūha*, like the *Kaṭhas* and the *Kalāpas* the *Maudas* and the *Paippalādas* were closely related recensions in ancient times. In the *Kārtakaujapādigaṇa* (Pāṇ. 6. 2. 37) Mauda-Paippalāda and *Kaṭha-Kalāpa* are two dvandva compounds. Again on Pāṇ. 4. 3. 120

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tasyedam Patañjali reads Kāṭhakam, Kālāpakam, Maudakam and Paippalādam in single breath. Again on Pāṇ. 4. 2. 66 Maudāḥ and Paippalādāḥ are read in single breath. More definite about the close relation between the Maudas and the Paippalādas is the Kāśikā on Pāṇ. 1. 3. 49 *anor anuvadate Kāṭhaḥ Kālāpasya, anuvadate Maudaḥ Paippalādasya*. 'The Kāṭha recites like the Kālāpasya'. 'The Mauda recites like the Paippalāda'. If the Kāśikākāra spoke this from experience his divergence from the AVP must be given its due importance.

THE PARIBHĀṢĀS IN THE ĀPASTAMBA ŚRAUTASŪTRA : A REJOINDER

By

SAMIRAN CHANDRA CHAKRABARTI

In my paper "The Position of the *Paribhāṣās* in the Textual Order of the *Āpastamba Śrautasūtra*" (*Journal of the Royal Asiatic Society*, 1979, No. 1, pp. 31-36), I made an attempt to ascertain the original position of the *Paribhāṣās* in the *Āpastamba Śrautasūtra* (= *ĀpŚS*). R. Garbe (ed. *ĀpŚS*, B. I. No. 92, Vol. III, Calcutta; Asiatic Society, 1902, pp. XIV-XV) concluded that the entire *Praśna XXIV* had been added later to the original *ĀpŚS*; whereas Narasimhachar (ed. *ĀpŚS*, Oriental Library Publications Sanskrit No. 87, Vol. I, Mysore, University of Mysore, 1944, pp. XXV-XXIX) regarded the 24th *Praśna* as the initial chapter of the work. My conclusion is that the present position of the *Paribhāṣās* in the 24th *Praśna* is the original one, as stated in my aforesaid Paper.

H. G. Ranade in his "Apropos of The Position of the *Paribhāṣās* in the Textual Order of the *Āpastamba Śrauta-Sūtra*" (*Proceedings of the All-India Oriental Conference*, XXX, Poona, 1982, pp. 197-201) disapproves of my view and tries to accommodate the two contradictory views as held by Garbe and Narasimhachar. His Paper misrepresents some of my observations. It is not necessary to repeat the arguments adduced in my paper. Persons interested in the subject are requested to compare both the articles and to draw their own conclusion in the matter. Only the contentions raised by Ranade will be discussed here.

I pointed out that the word *Pratyāmnāna* occurs also in the *Lāṭyāyana Śrautasūtra* (IX. 7. 4), which is in all probability earlier than the *ĀpŚS*, not for asserting that 'whatever precedes the *ĀpŚS* must be taken to be known by it', as held by Ranade (P. 198), but only for indicating the probability that the word was already known at the time of *Āpastamba*. If the word already became a part of the vocabulary, is it not probable that *Āpastamba* can have known it?

I did not say that the description of sacrifices 'does not allow any scope' (Ranade, p. 199) for the use of ablatives of abstract nouns for indicating reasons, I observed that the preceding 23 *Praśnas* 'do not give enough scope' for doing so because they are concerned with the description

of the rites and not with arguments adduced in favour of a precept or practice. The analogy of the Kātyāyana Śrautasūtra (= KŚS), to which Ranade points out, is in my opinion beside the mark; for the later character of the KŚS, which betrays further development of sūtra style, is beyond doubt; and mere instances of similarity between ĀpŚS and the KŚS cannot prove who borrowed from whom. As a result of the detailed comparison of the Paribhāṣās as made in my *The Paribhāṣās in the Śrautasūtras* (Calcutta, 1980), I have reasons to believe that the Paribhāṣās of Āpastamba were not 'based' on those of the KŚS (Ranade, p. 200).

That the style and contents of the *Baudhāyana Śrautasūtra* are considerably different from those of the ĀpŚS, does not in any way preclude the influence of the former on the latter. The observation that 'the range of topics discussed in the Paribhāṣās of ĀpŚS is much wider than the same found in BaudhŚS, (Ranade, p. 200) actually supports my view, for that is indeed the normal trend of development.

Kapardin justifies in his own way the present position of the Paribhāṣās in the ĀpŚS. What is important is not the their present position. This indicates the uniformity in text tradition which is also strengthened by the evidence of the manuscript materials.

The argument that the author of the ĀpŚS actually uses the Paribhāṣās in his work was not adduced for justifying 'their existence at the end', but to show that the Paribhāṣās form an integral part of the text and hence no interpolation.¹

Now let us examine Ranade's own opinion about the position of the Paribhāṣās. He maintains that the Praśna XXIV should be regarded as the initial portion of the ĀpŚS 'without disturbing the theory of interpolation' (p. 201). In his attempt to accommodate the contradictory views held by Garbe and Narasimhachar, he has landed himself in self-contradiction. If the Paribhāṣās are really apocryphal, as maintained by him, they should not be regarded as a part of the text. Yet he insists that 'their original position should be fixed at the beginning of the text as in the case of every other ŚS' (p. 201). He most probably suggests what would have been a better arrangement of the Sūtras of Āpastamba, for he says that the paribhāṣās 'can serve their purpose more logically by being at the beginning'; but my

1. Though Ranade considers the Paribhāṣās 'foreign to the whole work' (= ĀpŚS), he himself cites such a paribhāṣā (ĀpŚS 21. 2.3) in order to show that 'the ĀpŚS straight way borrows some sūtras' from the Bhāradvāja Śrautasūtra.

attempt was, I think rightly, to ascertain what Āpastamba actually did, not what one today thinks he should have done. The analogy of other Śrautasūtras cannot settle the issue; to insist on such uniformity is to overlook the process of gradual development of the sūtra style and individual peculiarities of the authors. To change the textual position of the Paribhāṣās on the basis of mere analogy of other Śrautasūtras against all internal and manuscript evidence would amount to tamper with the text.

I, therefore, submit that my original view on the issue remains unshaken.

IRANIAN SECTION

THE CONVERSION OF RELIGIOUS MINORITIES TO THE BAHAI FAITH IN IRAN: SOME PRELIMINARY OBSERVATIONS

By

SUSAN STILES

In the period between 1877-1921 significant numbers of non-Muslims converted to the Baha'i Faith in Iran. This was an essential development for the emergence of the Baha'i faith as an independent religion possessing a distinct identity apart from Islam. These conversions were largely confined to the Zoroastrian and Jewish communities and did not involve Iran's largest religious minority: the Christians. The Jewish conversion movement began in Hamadan around 1877 and by 1884 involved some 150 of the 800 Jewish households there.¹ From there the Baha'i Faith spread to the Jewish communities of other Iranian cities including Kashan, where half of the Baha'i community was Jewish, Tihiran, Isfahan, Bukhara and Gulpaygan where 75 percent of the Jewish community was said to have converted.² According to Dastur Dhalla, the eminent Zoroastrian theologian, roughly 4000 Zoroastrians converted to the Baha'i Faith in Iran with an additional 1000 in India.³ This movement involved a significant portion of the educated merchant elite of the Zoroastrians in Yazd⁴, all of the Zoroastrians of Qazvin,⁵ and a number in Kashan and Tihiran as well.

This study attempts to address some of the factors which were involved in this conversion process. These will include the manner in which Baha'is made the transition from Islamic particularism to a universalism which would attract non-Muslims as well as the manner in which actual conversions took place and the factors surrounding them. Major emphasis

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- 1 Habib Levy, *Tarikh-i-Yahud-i-Iran*, (Tihiran: 1960) vol. 3, p. 657.
 - 2 George Curzon, *Persia and the Persian Question*, (New York: Barnes and Noble, 1882) vol. 1, p. 500.
 - 3 Maneckji Nuservanji Dhalla, *Dastur Dhalla: The Saga of a Soul*, (Karachi: Dastur Dr. Dhalla Memorial Institute, 1975) p. 703.
 - 4 See Susan Stiles in "Early Zoroastrian Conversions to the Baha'i Faith in Yazd, Iran" *From Iran East and West* ed. Juan R. Cole and Moojan Momen, (Los Angeles: Kalimat Press, 1984)
 - 5 Dhalla, *op cit.* p. 726.

will be placed upon examining what factors may have inclined certain religious minorities to convert and not others.

A cursory examination of Baha'i scriptures reveal that from early on, both the Bab and Baha'u'llah were consciously formulating a new religious system. Yet the paradigms by which Baha'is sought to establish their independence were largely Islamic. The early Baha'i community as it had developed directly from that of the Babis, was made up almost entirely of former Muslims. Of these a substantial portion had been 'ulama. As long as the Baha'i Faith remained entirely within the Iranian-Muslim context the theological claim of the independent nature of the Baha'i Faith could not hope to become a sociological reality. While the initial changes were theological and proceeded from the writings of Baha'u'llah Baha'is still had to cease to identify psychologically with Islam before non-Muslims would be attracted to it.

During the Babi period there were few minority conversions. The only account I have found is the lone instance of a Zoroastrian who witnessed a Babi being beaten, stripped naked and paraded through the streets. This persecution induced the Zoroastrian to investigate and he soon became a Babi.⁶ According to the Baha'i historian Hasan Balyuzi⁷, Tahirih was instrumental in converting a number of Jews to the Babi Faith in Hamadan. These conversions do not seem to have had any connection with later Baha'i conversions. It should be noted, however, that of all the Babi leaders, Tahirih was the most outspoken in departing from Islamic norms.

The execution of the Bab and the persecutions of the Babis in the 1850's accelerated the process of psychological separation from Islam. Many Babis became bitter towards their Muslim oppressors. Henry Stern, a missionary from England, met a number of Babis in Barfurush who requested pamphlets written against Islam, insisting that they detested both Muhammad and the Quran.⁸

Harsh persecutions also caused many Babis and Baha'is to seek the protection and assistance of those of other religions. Many Babis and Baha'is associated closely with European missionaries, accepting employment from them and in some cases feigning conversion to Christianity. This

6 'Abdu'l-Baha, *A Traveller's Narrative* (Wilmette: Baha'i Publishing Trust, 1980) p. 21.

7 H. M. Balyuzi, *The Bab*, (Oxford: George Ronald Press, 1973) p. 165.

8 Rev. Henry Aaron Stern, *Drawings of Light in the East*, (London: 1854), pp. 261-262.

happened often enough that one missionary urged others to insist that any candidate for Church membership be required to explicitly deny believe in Baha'u'llah before baptism.⁹

Christians were not the only religious group to offer assistance to Baha'is in difficult situations. When Mirza Abu'l-Fadl, the great Baha'i scholar, was expelled from his position as a teacher in a religious school, after it became known he was a Baha'i in 1876, he was able to obtain employment from the Parsi agent, Manakji Limji Hatari, who had been sent by the Zoroastrian community in India to assist the Zoroastrians of Iran. Mirza Abu'l-Fadl taught Persian literature to Zoroastrian children in Manakji's new school and served as Manakji's personal secretary as well. Some of the earliest Zoroastrian conversion to the Baha'i Faith resulted from Mirza Abu'l-Fadl's association with the Zoroastrian community.¹⁰

Among the theological doctrines introduced by Baha'u'llah which prepared the Baha'i community to receive non-Muslims was his injunction to "consort with the followers of all religions with joy and fragrance".¹¹ Doctrines relating the ritual impurity of non-believers were discarded. Most importantly, Baha'u'llah claimed to be not only the one foretold by the Bab, but the promised one of all religions. Because of this Baha'is came to regard all religions as essentially true and believed they all could find their ultimate culmination in Baha'u'llah. They approached other religions determined to fulfil and not destroy. While the psychological and theological changes which occurred within the Babi-Baha'i communities between 1850 and 1875 prepared Baha'is to receive non-Muslims, those changes did not in themselves cause the conversions. Were this the case we might expect a close correspondence between conversion and Baha'i outreach to certain groups. This does not seem to have been the case. Baha'u'llah's writings more frequently and earlier on addressed Christians more than any other non-Muslim religious groups. Early Baha'is often approached Christians and requested their scriptures and missionaries were often dismayed to find Baha'is using the missions as bases for their own proselytizing efforts.¹²

9 J. R. Richards, *The Religion of the Baha'is*, (New York: The Macmillan Company, 1932) pp. 235-236.

10 Ruhu'llah Mihrabkhani, *Sharh Ahval-i Jinab-i Abu'l-Fadl-i Gulpayqani* (Tehran: 132 B. E. [1976]) pp. 19-23.

11 Baha'u'llah and 'Abdu'l-Baha *Baha'i World Faith* (Wilmette: Baha'i Publishing Trust, 1956) p. 168.

12 See Moojan Momen in "Early Relations Between Christian Missionaries and the Babi and Baha'i Communities" *Studies in Babi and Baha'i History* Vol. 1 (Los Angeles: Kalimat Press, 1982) pp. 49-82.

Despite the great sympathy Baha'is showed towards Christianity, Christian response to the Baha'i revelation remained negligible. The conversion of Jews and Zoroastrians to the Baha'i Faith, on the other hand, occurred almost accidentally.^{13,14} Baha'is did not make any concerted efforts to reach these people, who were attracted by association rather than active proselytizing. The actual conversions took many Baha'is by surprise.^{15,16} The early Jewish and Zoroastrian converts carried out most of the actual teaching work themselves within their respective communities, relying only on Muslim Baha'is for support. Neither the theology, attitudes or efforts of the Baha'is themselves adequately explain why conversion occurred among Jews and Zoroastrians but not among Christians in Iran.

Jewish scholars have suggested a number of reasons why their co-religionists might have been attracted to the Baha'i Faith. We might see

13 Samuel G. Wilson, *Persia : Western Mission*, (Philadelphia : Presbyterian Board 1896) p. 332.

14 Moojan Moman, ed. *The Babi and Baha'i Religions, 1844-1944 . Some Contemporary Western Accounts*, (Oxford : George Ronald Press, 1981) p. 244.

15 Haji Muhammad Tahir Malmiri wrote in regards to the conversion of the first Zoroastrian of Yazd :

Up to that time [1882 or 3] no one from among the Zoroastrians [in Yazd] had accepted the Faith. Indeed, the Baha'is could not imagine that these people would embrace the Faith, because they were not involved in the early history and events associated with the Manifestations of God and were not included in any discussions concerning the Faith. Adib Taherzadeh, *The Revelation of Baha'u'llah*, Vol. 2 (Oxford : George Ronald Press, 1977) pp. 103-104.

16 The conversion of Jews began in this manner. In 1877 a Jewish physician, Hakim Aqa Jan, was called upon to treat the malaria stricken wife of Muhammad Baqir, a prominent Baha'i of Hamadan. Accidently, Aqa Jan gave her strychnine pills instead of quinine. When she nearly died, Aqa Jan became panic-stricken, expecting repercussions, not only to himself, but on the entire Jewish community as well. Seeing his consternation, Muhammad Baqir assured him that he would not hold him responsible for what was obviously a mistake. The wife eventually recovered. But Aqa Jan was so unoppressed by Muhammad Baqir's kindness that he assumed he could not be a Muslim and asked him that "a new religion has appeared in the world by the name of Baha'i" Aqa Jan made a thorough investigation of the tenets of the Baha'i Faith and eventually embraced it along with some forty friends and family members, including his father, a leading rabbi of the town.

Aziz'u'llah Sulaymani, *Masabih-i Hidayat*, Vol. 4 (Tehran : 1959) pp. 452-453.

how many of these can be shown to apply both to Jewish and Zoroastrian converts. Habib Levy, an historian of Persian Jewry, suggests that the poor economic and social conditions under which Jews lived induced many of them to convert.¹⁷ If this were the case we might expect the conversions to occur mostly among the poorer classes of Jews and in areas where the Jewish community was the most depressed. This does not seem to have been the case. Baha'i biographies indicate that the Jews who first converted were often doctors or educated artisans. Poorer Jews seem to have converted somewhat later.

At the time Jewish conversions began in 1877 the economic position of the Jews had improved considerably in Hamadan due to a shift in trade routes. In 1862 the British established regular steamer service between Basrah and Baghdad which placed Hamadan on the major artery linking Baghdad and Europe with Tihiran. Jews were prominent in the trade of cotton textiles from Manchester which were transported on that route. By the end of the century 80% of that trade was in their hands.¹⁸ The Jews of Yazd, on the other hand, were dependent on the declining silk trade and experienced the greatest economic deprivation during this period. That locality did not experience a significant number of Jewish conversions to the Baha'i Faith.

By contrast the condition of the Zoroastrian community in Yazd had been steadily improving. In the latter half the nineteenth century representatives from the Parsi community in Bombay were sent to ameliorate the oppression and poverty under which the Zoroastrians in Iran had been living. Besides establishing schools, influencing government regulation and introducing internal reforms into the Zoroastrian community, the contacts with the Parsis led to the establishment of trade relations between Bombay and Yazd in which Zoroastrians played a prominent role. Out of this arose a mercantile and professional class which had been hitherto absent among the Zoroastrian community of Iran. It would seem then, that conversions to the Baha'i Faith followed on the heels of economic improvement. The upwardly mobile were often the first to convert.

Habib Levy also suggests that Jews sometimes converted to the Baha'i Faith in order to obtain relief from the persecution.¹⁹ This, of

17 Levy, *op. cit.*, pp. 781-782.

18 Charles Issawi ed. *The Economic History of Iran 1800-1914*, (Chicago : University of Chicago Press, 1971) p. 62.

19 Levy, *op. cit.*, pp. 626-631.

course, was not the case. Baha'is lacked even the secondary legal status accorded to other religious minorities within the Islamic state. Attacks against Baha'is were usually the more virulent and they could hardly offer anyone else protection. Converts to the Baha'i Faith usually remained within their ancestral community as long as they were tolerated there and could avoid persecution by doing so. In the event of expulsion²⁰ they found themselves in the precarious position of belonging to no recognized community. In Hamadan many Jewish Baha'is pretended to convert to Protestantism in order to obtain the protection of the Presbyterian missionaries.²⁰ In Yazd, Zoroastrian Baha'is had better success maintaining their position within the Zoroastrian community and thereby remained relatively immune to the persecutions which afflicted Baha'is of Muslim background.²¹

Dr. Walter Fischel, another historian of Middle Eastern Jewry sees the general ignorance which existed among the Jews of Iran as to the basic tenets of their religion as a primary determinant of the conversions.²² Contemporary western accounts of the Jewish community would tend to support Fischel's view. Before the arrival of the missionaries the Bible was read in Hebrew often without understanding. The earliest translations of the Bible into Persian and Judeo-Persian were made and distributed by the Christians. Even Hebrew Bibles were generally obtained through missionaries. The Talmud was virtually unknown and the Jewish clergy had little education. The converts, though, judging from their literature, had a good knowledge of scripture as well as rabbinical exegesis.²³ One Jewish Baha'i told me how his father carefully taught all of his apprentices "the trade, the Torah, and the Baha'i Faith". But in none of these accounts have I heard any reference to the Talmud.

Like the Jewish clergy, the Zoroastrian priests were likewise ignorant, entrenched in empty ritualism, and unable to respond to social change. Parsi agents sent to assist the Zoroastrians in Iran found their efforts often frustrated by intransigent priests. However, the Zoroastrian laymen who first converted were well acquainted with their scriptures and showed a particular interest in apocalyptic writing. It should be noted that the Armenians seem to have had an equally unresponsive clergy.

20 Mihrabkhani, *op. cit.*, p. 130.

21 Stiles, *op. cit.*

22 Walter Fischel, "Jews in Persia", *Jewish Social Studies*, 12 (April 1950) p. 156.

23 cf. Haji Mahdi Arjumand, *Gulshan Haqayiq* (Los Angeles: Kalimat Press, 1982)

Fischel also notes that the universality displayed by the Baha'is in contrast to the insularity of the Jewish community provided a strong inducement to conversion as well.²⁴ Habib Levy noted the profound impression Baha'is made upon Jews by their kindness and tolerance.²⁵ Zoroastrians had similar impressions, yet Christians were apparently unmoved.²⁶ We therefore proceed to examine each minority in relationship to the Muslim majority to determine if any factors might account in the differences of their response to the Baha'i revelation.

Christian missionaries noted a profound difference between the way in which Armenians were perceived and perceived themselves in contrast to the Jews. Samuel Wilson, a Presbyterian missionary writing in 1896 described the Armenians as progressive, westernized, skeptical and possessing a nationalistic attachment to their church.²⁷ The same text depicts the Jews as despised, persecuted and reviled by Christian as well as Muslim.²⁸ Napier Malcolm, a missionary living in Yazd described the condition of Zoroastrians at the turn of the century in similar terms.²⁹ The treatment

24 Fischel, *op. cit.*, p. 154.

25 They [the Jews] observed that the very Muslims [Baha'is] who until yesterday regarded Jews as unclean and infidels and who tormented them even unto death, today, no with the utmost affection, showed respect to them. If he [the Jew] would go to his [the Baha'i's] place of worship there was no danger and he [the Baha'i] would even invite him [the Jew] and regard him as the same rank as himself; for the leader [Baha' u'llah] of the new religion had said that all humanity are the servants of God and there is no difference between them.

Levy, *op. cit.*, p. 627.

26. According to a Baha'i biographer, this kindness of the Baha'is had a significant impact on Zoroastrians. One story is told of a Zoroastrian youth, Ardishir who visited the home of a prominent Baha'i, Mulla 'Abdu'l-Qani. The host graciously received him, serving him tea with his own hand, then deliberately ignoring the Muslim strictures of ritual uncleanness (*wajes*), drank out of the same glass after him without washing it. Turning to his surprised guest, Mulla 'Abdu'l-Qani remarked, "You must have heard how, in the days of the advent of the Promised Lord, the lamb and the wolf will drink from the same stream and graze in the same meadow. Do you still doubt that we are living in that Day".

This account is given by Sulaymani, *op. cit.* Vol. 3 p. 79.

27 Wilson, *op. cit.*, pp. 108-110.

28 *Ibid.*

29 Napier Malcolm, *Five Years in a Persian Town*, (New York : Dutton and Co., 1907) pp. 45-46.

Christians received at the hands of the Muslim majority was markedly different from that accorded to Jews and Zoroastrians. Consequently the groups had different self-perceptions.

Two major groups of Christians reside in Iran: the Nestorians or Assyrians, who in the nineteenth century resided principally in parts of Kurdistan and Urumiyyih, and the Armenians, many of whom were settled in New Julfa just outside of Isfahan. The areas in which the Nestorians resided was largely rural and formed a part of what they believed to be their national homeland. The Assyrians possessed a glorious past and a strong identity based on their language and liturgy. In the missionary schools they learned Assyrian and European languages but remained ignorant of Persian. They saw themselves as the remnant of Assyrian as well as Christian glory. So strong was their sense of ethnic pride that they sought independence at the Versailles Peace Conference. Their rural status and relative isolation allowed them greater autonomy than other minorities. They remained aloof from Iranian Muslims.³⁰

The Armenian situation was similar in many respects. Although an urban minority, they were not subject to all the disabilities suffered by Jews and Zoroastrians. The Armenians had been forcibly settled in New Julfa in the early part of the seventeenth century as a result of Shah Abbas' policy of depopulating the border areas between Persia and the Ottoman Empire. Shah Abbas greatly admired the craftsmanship and merchant abilities of his Armenian subjects. He settled them near Isfahan, then the capital of Iran, and granted them a monopoly over the silk trade in hopes their activities would stimulate the Persian economy. They involved themselves in overland and maritime trade routes stretching from Europe to India. Like Armenians elsewhere in the Middle East, they played an intermediary role between Europe and the Muslim world, both in trade and ideology. As the fortunes of the Safawid dynasty waned, so did the privileged position of the Armenians. The decline of the silk trade added to their misfortunes. Still, the high level of education, culture and ethnic pride which they attained during the Safawid period was carried over into the nineteenth century. Armenians jealously guarded their language and culture. Often they knew only enough Persian to engage in their trade relations. Like Assyrians, Armenians could look to the West for political protection and for models of reform.

30 A full discussion of Nestorian and Muslim relations in the nineteenth century can be found in *The Nestorians and their Muslim Neighbours*, by John Joseph, (Princeton: 1961).

Unlike Jews and Zoroastrians, Baha'is had few contacts among the Christians outside of the context of the Protestant missions. The Baha'is could not speak their language and those Christians who knew Persian often had the strongest identification with the West, were the most thoroughly secularized, and disinterested in religion.

Through the centuries, Jews and Zoroastrians in Iran had fewer contacts with their co-religionists outside the country and lived in closer contact with the Muslim majority. Because of this the identity of Jews and Zoroastrians and the boundaries which distinguished their communities from others were determined by their relationship overagainst the Shi'a Muslims. As Judith Goldstein discovered in her study of the Jews of Yazd, Muslims and these minorities "use similar forms from what can be seen to be one cultural repertoire to define themselves as different and as mutually exclusive."³¹ The cultural repertoire from which their distinctive identity was drawn was largely determined by the categories established by the Shi'a majority.

Among the values which Jews and Zoroastrians adopted from Shi'a Muslims was the attitude they held towards suffering, persecution and oppression. The Shi'a perceived of themselves as dispossessed. They maintained that self-perception despite their dominance in Iran by representing the meaning of their sacred history in terms of the sufferings endured by Muhammad's descendants, the Imams at the hands of the oppressive Sunni state. The Shi'a rejected the triumphalism sometimes associated with Sunni Islam and instead regarded persecution in the part of God as an indication of legitimacy. The Jews and Zoroastrians found this motif uniquely suited to their own situation and came to interpret their own sacred history in similar terms, for if suffering and persecution lend legitimacy to a religion, then their own legitimacy was proven. But that of the Baha'is was even more so.

No single factor proved more impressive to Jews and Zoroastrians who converted than the persecution which Baha'is endured at the hands of Muslims. The reply given by Mulla Bahram, one of the first Zoroastrian Baha'is, to a *mulla* who asked by what proof he had accepted the Baha'i revelation shows to what extent Zoroastrians had accepted Muslim paradigms. Mulla Bahram told the *mulla*, "The proof of the truth of

31 Judith Goldstein, "Interwoven Identities : Religious Communities in Yazd, Iran". Unpublished dissertation, Princeton, 1975, p. 44.

Zoroaster is that this man arose to make his claim and the Zend and the Avesta which contains divine laws were revealed to him, When he arose for the propagation of his religion a group came under the shadow of his word, in the propagation of which pure blood was spilt and luminous souls were sacrificed. Acceptance of such trials and difficulties in the path of religion is proof of its truth. Knowing these things I was confirmed in the Zoroastrian religion. These same proofs I had accepted for Zoroastrianism I saw demonstrated with my own eyes in this blessed Cause. For holy souls to sacrifice their very lives is the greatest act in the world, and this miracle is higher than all miracles and this reason stronger than all reasons.³²

Mulla Bahram's self-understanding of his conversion is a typical one for Baha'is. He found the Baha'i Faith to be a confirmation of the beliefs he held prior to becoming a Baha'i. Yet the proofs he adduces to support this are all drawn from *Shi'i* paradigms. A prophet arises, he makes a claim, reveals a book, and is received by those pure ones willing to suffer in the path of God.

Iran may be considered the birthplace of eschatology, which arose first in Zoroastrianism and later influenced Judaism, Christianity and Islam. The Baha'i Faith grew out of the millennial expectations of the *Shi'a* Muslims of the nineteenth century who awaited the coming of the Hidden Imam. The conversion narratives I have studied suggest that those Jews and Zoroastrians who became Baha'is had, before their conversion, diligently searched through their respective scriptures for signs of the advent of the promised one. Eschatology provided the primary bridge between the Baha'is and those of other communities. Baha'u'llah was consistently presented as the fulfillment of all the apocalyptic prophecies. Virtually all Baha'i literature written by the Jewish and Zoroastrian converts revolves around this theme.

In Hamadan, where Baha'is and Presbyterian missionaries vied over the Jewish community, both groups endeavoured to present their respective founder as the Messiah. Organized debates took place between Jewish Baha'is and the missionaries on Biblical prophecy. Missionaries utilized the fundamentalist methodology of the Princeton Theology while Baha'is relied more on rabbinical exegesis. In the end the Baha'i claim was probably more persuasive because it presented less cultural dissonance than Western Christianity.

³² Sulaymani, *op. cit.*, Vol. 8 pp. 412-416.

For Zoroastrian Baha'is, Baha'u'llah was considered Shah Bahram, an apocalyptic figure who had been the focus of Zoroastrian hopes for a restoration of their religion after the Arab invasions. Great use was made of Baha'u'llah's genealogy which traced his descent from Yazdigird III, the last of Sassanian monarchs. When Baha'u'llah wrote to Zoroastrians he used pure Persian with no admixture of Arabic words.

By presenting the Baha'i Faith as the culmination of all religious traditions, Baha'is were able effectively to present their religion to minorities, both as an affirmation of their own past as well as a new possibility for facing the future. But this tool could only be effective to those whose hopes lay in a radical change. For Christians in Iran hope lay in the extension of European hegemony, not in the Second Coming.

The major factors which distinguished Jews and Zoroastrians from native Christians were the degree of association with the Muslim majority and the extent to which their identities were intertwined with that of the Muslims. The fact that Christians maintained a distinct language from other Iranians and rarely learned Persian, meant they were able to maintain an identity apart from Muslim paradigms and isolate themselves from other influences. The only such influences which were welcomed were those emanating from the West.

Jews and Zoroastrians viewed themselves as Persians and drew their identity from within the Iranian context. In contrast the Christians saw themselves as Armenians or Assyrians first and identified strongly with the West. For Iranians persecution lent legitimacy to a religion. The Christians assumed the triumphalistic posture of their Western co-religionists who assumed the religion of the culture now dominated the world was the righteous one. Jews and Zoroastrians drew their poor self-image from the attitudes of Muslim Iranians. The Christians derived a much more positive one from sources outside of Iran. When Jews, through the influence of European Jewry began to identify themselves with the West as well the incidence of conversion allowed considerably.

The despised and poor economic position of Jews and Zoroastrians did not cause their conversions. Rather conversions occurred when conditions were greatly improving. With social and economic progress, new self-perceptions and ideologies were needed. When the old religion failed to keep pace with the changing circumstances, many embraced the religion which best allowed them to progress into the future while affirming their past with the least amount of dissonance,

...20

This study has examined the manner in which the Baha'i Faith began to leave its Islamic context and appeal to those outside the Muslim fold. In attracting Jews and Zoroastrians, the Baha'i Faith succeeded in divorcing itself from Islamic particularism but not Persian culture. This latter step could only be achieved when the Baha'i Faith left its Iranian homeland and found acceptance in the West.

CLASSICAL SANSKRIT SECTION

THE EMPLOYMENT OF NYĀYA-CONCEPTS AND THE SCOPE OF CREATIVE IMAGINATION IN THE NAIṢADHĪYACARITAM

By

ARUNA RANJAN MISHRA

It is well-known that in the post-Kālidasian era, the influence of pedantry gradually became dense and denser in *Mahākāvya*s. When Bhāravi (550 A. D.) systematically pioneered this method of 'exhibitionism', Śrīharṣa (1192 A. D.) mastered over it and made it a 'technique'. He (Śrīharṣa) has made it clear that his poetry is not for the persons lacking the knowledge of sciences (*śāstras*)¹. Thus it is a common notion that the references to sciences in poetry was solely intended by Bhāravi, Māgha, and Śrīharṣa etc. just for a show of pedantry. But a broader analysis would demonstrate that barring the purpose of showing scholasticism, they were perhaps looking forward to broadening the scope of poetry. We intend to show this by putting forth how Śrīharṣa utilises the *Nyāya*-concepts to open up further scopes for his creative imaginations, i. e., for 1. delineating sentiments (*rasas*) 2. enriching ornaments (*alaṅkāras*) and 3. creating fitting suggested meanings in fitting places.

1. DELINEATING SENTIMENTS

There are many philosophical reflections in the N. C., which have become instrumental, in Śrīharṣa's hand, for giving a boost to the sentiments. Giving reflection of a type of *Samśaya* (Doubt) the third among the categories (*Padārthas*) enumerated by Gautama², the poet has very artistically revealed the tender heart of Damayantī, swinging between the feelings of love-in-union and love-in-separation. In the 8th canto, all of a sudden Damayantī finds Nala in her apartment. Here the poet creates, the fourth one out of the five kinds of doubts described by Vātsyāyana, in her mind. This doubt is the doubt arising from the uncertainty attaching to perception³. As a reaction, Damayantī feels affection for Nala appeared

1. *Naiṣadhiyacaritam* (N. C.), 22/150, 152.

2. *Nyāya-Sūtra* (N. S.), 1.1.1.

3. *upalabdhī-uvasthātāḥ samśayaḥ - Nyāya-sūtra-bhāṣya* (N. S. B.) on 1.1.23.

before her. But the next moment, she becomes indifferent, thinking as to how Nala can be in her apartment⁴. She falls in doubt as to whether he is real Nala, going to become a guest of some one else⁵. Here there is the perception of Nala. Yet there is no proof to determine the real character of what is perceived⁶. Here thus the fourth kind of doubt shown by Vātsyāyana has helped in bringing out *Vipralambha Śṛṅgāra* in poetry.

The poet has very neatly depicted Damayanti suffering from love-in-separation by the use of the *Nyāya*-concept of the precedence of the cause to its effect⁷. In the 3rd canto, the Golden Swan flies away from Damayanti carrying her message for Nala. And Damayanti becomes more and more impatient after that. In the 4th canto, the poet imagines that the movement or the flapping of the wings of the Swan is the cause of the impatience (*adhīratā*) of her mind for the cause always precedes the effect.⁸

In another place, the poet has added intensity to the erotic sentiment by showing that the rays of light, from the eyes of Nala, were touching each and every supple limb of Damayanti. The *Nyāya*-concept of eyes having light-rays⁹ has really enriched the delineation of *Sambhoga-śṛṅgāra* here. A simple statement that Nala was looking at Damayanti's slender physic pierced with Cupid's arrows would have not aroused so much of sentiment. The poet could not restrict Nala by just visual perception of Damayanti. He gave him a type of cutaneous (*spārs'ana*) enjoyment by introducing the concept of eyes having rays which can touch different objects¹⁰.

In another place the *Nyāya* concept of *Sahakāri-kāraṇa* has helped rising the erotic sentiment. A *Naiyāyika* has some *Sahakāri-kāraṇas*

4. *tasmin-nalo'sau iti sã-anvaya-jyata / kṣaṇam kṣaṇam kecha sa ity udāsta //* - N. C., 8/5.

5. *brah̄ti me kim kim iyaṁ na jāne saṁdehadolām-avalambya saṁvit / kasyāpi dhanyasya gṛhātithis-tvam-alika-sambhāvanayā-athavā-alam //* - N. C., 8/48.

6. *ataḥ keacid-upalabhyamāne tattva-vyavasthāpakasya pramāṇasya-anupalabdheḥ* ... - N. S. B., on 1. 1. 23.

7. 'pūrvabhāvo hi hetuteam mīyate yena kenacit' (surely antecedence is causality since it is proved by any argument). — Udayana, *Nyāya-kusumanījali*, 1. 19.

8. *dhruvam-adhīratatīyam-adhīratām dayita-dūta-patad-gata-vegataḥ / sthiti-virodhakarīm deyaṇukodarē taduditaḥ sa hi yo yadanatarah //* — N. C. ... 4/3.

9. *ras'mi-artha - saṁnikarṣa- vls̄ eṣāt tadgrahayam* - N. S., 3. 1. 34.

10. *apāṅgam apyāpa drs'or na rasmir nalasya bhāvaṁ abhilaṣya yāvat / smarā-śuṅgaḥ subhruvi tāt asyām pratyāṅgam-āpuṁkhaśikhām mamaḥja //* N. C. 8/3.

(auxiliary=efficient causes) like potter's rod, wheel, ropes, water etc., for the production of *ghaṭa* (pitcher). Our poet puts the production of Damayantī's pitcher-like breasts in the same frame. The line of hair on her body is the rod, hips are the wheels, her virtues are ropes and the charm of her body is water for the production of her breasts compared to *ghaṭa*¹¹.

The heroic sentiment has been delineated very dexterously through the *Nyāya*-concepts. The cloth-like fame of Nala is being produced by the *Sahakāri-kāraṇas*, i. e., the shuttle in the form of the skill of his soldiers, the loom in the form of his mighty sword and the threads in the form of his virtues¹².

The famous dictum of the *Naiyāyikas* '*kāryaguṇāḥ kāraṇaguṇān ārabhante*' has been utilised to delineate heroic sentiment in another place, where it is said that the fame produced by Nala's own itching for battle has a passion for rubbing itself against the banks of the rivers, the regions of the sky, owing to the very nature of its cause¹³.

The sentiment of humour has been delineated through the same dictum when in a place it is stated that the Sun being the absorber of darkness, his children (Yama, Yamunā, Śani etc.,) are black in colour¹⁴. One can find the sentiment of humour when Gautama has been criticised as '*gotama*' (the best among oxen)¹⁵ in the context of Cārvāka's criticism of the *Nyāya* theory of Salvation as a state devoid of pain and pleasure like that of a stone¹⁶.

11. *romāvatī-daṇḍa-nitamba-cakre / guṇāṁ ca lācanyajalanāṁ ca bālā / tāruṇyamūrteḥ kucakumbhakartur / bibharti śāṅke sahakāri cakram* || — N. C., 7/90.

12. *Sitāṁśu-varṣair vayatī sma tadguṇair / mahāsi-vannāḥ sahakṛtearī bahum / digāṅganāṅgāvarāṇāṁ raṇāṅgane / yaśahpatas tadbhaṭacāturī turī* || — N. C., 1/12.

13. *Yas'o yad asyājani saṁyugeṣu / kaṇḍālabhāraṇaṁ bhujatā bhujena / hetor-guṇād eca digāpagātī / kūlāṇ-kaṣatva-vyasanāṁ taṭṭyam* || — N. C., 3/39.

14. *budhajana-kathā tathā-iva-īyaṁ tanau tannjanmanah / pīṭṣiti-harid-varṇādī āhārajah kila kālīmā / śamana-yamunākrodhah kālair-itas-tamasāṁ pīlat / api yad-amalacchāyāt-kāyāt abhūyata bhāsvataḥ* || — N. C., 19/45.

15. *muktaye yaḥ śīlātvāya śāstram ūce sacetasām / gotamāṁ tam avēṣaiva yathā vittha tathāiva saḥ* || — N. C. 17/75.

16. *bādhānālakṣaṇāṁ duḥkham-* N. S., 1.1.21; *tad-atyanta-vimokṣopaparogaḥ-* N. S. 1.1.23. *na pratyakṣaṁ na anumāṇam na āgama eva vidyate nityam sukham ātmano mahatkarat mokṣe abhicyajyate iti* — N. S. B., on 1.1.22.

Numerous instances can be illustrated in order to justify our thesis that Śrīharṣa has utilised the *śāstric* concepts with a view to making scope for *rasa*.

2. ENRICHING ORNAMENTS

And what to speak of poet's novel way of bringing forth successful ornamentations by the help of *śāstric* ideas. A long list can be prepared in favour of this. Manipulating the *Nyāya* idea that the qualities of the cause go to the effect,¹⁷ the poet has framed 'bhrāntimān', 'rūpaka' and 'anumāna'¹⁸ in the 2nd canto where the Golden Swan describes, before Nala, the beauty of Damayantī: "Has the poet acquired the power of turning the potter's wheel from its cause - the potter's rod (that rotates the wheel)? For having become her high breasts, it now produces a whirling motion with a shower of lustre.¹⁹ The ornament of *arthāntaranyāsa*²⁰ is framed over the philosophical idea of *drṣṭa* and *adṛṣṭa* *hetu* in a verse wherein Sarasvatī says to Kali that "You say 'I will do it'. But you are wrong even though you propose to do it. Because, the seen and unseen causes of an effect are not under your control"²¹.

3. SUGGESTED MEANING :

Judging also from the angle of -*dhvani*, we find a good number of instances where our poet has utilised the *śāstric* concepts for the sake of any of the three kinds of *dhvanis* - *vastudhvani*, *alāmkāradhvani* and *rasa-dhvani*. Let us satisfy ourselves with one example of each.

VASTUDHVANI :

In the 10th canto, when Damayantī comes into the court of *Svaya-mvara*, the poet describes her upper and lower lips as *pūrvapakṣa* and *uttarapakṣa*²². Surely the poet purports, here, to suggest through such description an undenoted fact (*vastu*) - just as from the *vāda* (discussion) between *pūrvā*- and *uttarapakṣa*, a final conclusion comes out, so also from the upper and lower lips of Damayantī, her final decision regarding her choice of groom will come out.

17. *yathā utpatti-dharmakasya dravyasya guṇāḥ kāraṇāt utpadyants* ... N. S. B., on 3. 1. 25.

18. *Sāhityavidhyādhārī*.

19. N. C., 2/23; Dr. K. K. Handiqui, *Naiṣadhacarita* of Śrīharṣa.

20. *Nārāyaṇa*.

21. N. C., 17/147; Tr. Handiqui, op. cit.

22. N.C., 10/80

ALAMKĀRADHVANI:

On the frame of the *Nyāya*-concept of *Dṛṣṭānta* (example), the fifth *padārtha* enumerated by Gautama,²³ the poet has shown the fame of *ghaṭa* in philosophical texts²⁴ is not because of its being used as an example in *vyāpti*, but because of its rivalry with Daṁayanī's breasts.²⁵ Here it is not expressed by a denoted meaning that 'her breasts are like pitchers', but the reader gets such a similer from suggestion. And hence, here is the *upamā-alamkāra dhvani*.

About the *rasadhvani*, no further illustration is necessary as the poet's delineation of *rasa* (which is relished, from suggestion only) has been dealt with in the beginning.

At this juncture it would not be irrelevant to deal with the questions of spontaneity, limitation and *apratītatva* which are generally asked to a poet like Śrīharṣa who has brought sciences to the literature.

QUESTION OF SPONTANEITY:

It is a common notion that the *śāstric* reflections are forcefully inserted in poetry. Such an impression is never unnatural as even poetry itself also gradually became a result of mental labour and force. From the 11th century A. D., a kind of labouriously done punful poetry appeared in the arena of Sanskrit literature. Saṁdhyākaranandin's *Rāmapālacarita* (11 C. A. D.), Dhanañjaya Śrutakīrti's (1123-40 A. D.) *Rāghavapāṇḍavīya*, Mādhavabhaṭṭa's (1112-97 A. D.) *Rāghavapāṇḍavīya* etc. had already created an impression that references, to epics, *itihāsas* or to any *śāstra*, in poetry is matter of labour. But we cannot generalise such an impression. Because a genius poet can use his *śāstric* knowledge as spontaneously as he uses the other experiences of life. We may say Śrīharṣa is not as spontaneous as Vālmīki or Kālidāsa. But we cannot say that he was not spontaneous or his spontaneity is blocked by *śāstric* references. Because once a thing is known, it can flash spontaneously in fitting places. One need not toil hard. A poet like Śrīharṣa who is well-taught of different branches of learning by his father (Śrīhīra) can easily have flashes of philosophical concepts where they resemble or give scope to the elements of poetry. Had there been no such spontaneity, his philosophical reflections would not have been so lively.

23. N.C., 1. 1. 1.

24. *yat kṛtakam tad-anityam, yathā ghaṭaḥ; Or- 'Yat nityam, na tad akṛtakam api na yathā ghaṭaḥ etc., etc.,*

25. N.C., 7/15.

QUESTION OF LIMITATION :

Another issue is whether we should limit a poet from going to sciences. Human experience is vast and sciences preserve it systematically. The facts of sciences are the facts of human experience. If they creep into the domain of poetry, we see no abnormalcy in it provided they come in artistically with relevance and without marring the sentiments. A real poet is free to manipulate any fact of life. His freedom is hinted at by Mammaṭa in the beginning of his *Kāvyaaprakāśa*.²⁶ Kṣemendra's *tattvaucitya* allows a poet to use fitting *tattvas* in order to enhance the usefulness of poetry.²⁷ And Emerson says almost the same: "There is no subject that does not belong to him (poet)—politics, economy, manufactures, and stock brokerage, as much as sun-sets and skulls; only these things placed in their true order, are poetry; displaced or put in kitchen order they are unpoetic."²⁸ Thus a poet cannot have any limitation of scope. This is all because "poetry and science may meet on the the aesthetic side;... the intellective and intuitive are merely aspects of spiritual activity".²⁹ Otherwise why would Rājasekhara make three categories of poets—(1) *śāstrakavi* (2) *Kāvya-kavi* and (3) *Ubhayakavi*³⁰ and give importance to the last one who is a master in both the ways—*śāstra* and *kāvya*? He also, makes it clear that the *śāstric* knowledge helps in the flourishment of poetry. But a poet's (*śāstrakavi's*) only stressing on *śāstras* without paying any heed to *rasa* or poetry is opposed by him.³¹

QUESTION OF APRATĪTATVA :

The last question, we deal with, to Śrīharas's use of *śāstric* knowledge in poetry is that *apratītatva* (unintelligibility) which occurs when an idea or word of a particular branch is used in poetry as a common knowledge."

26. *niyatikṛtaniyamarahitān hlādaikamayām ananya-paratantrām/navarasa-rucirān nirmītim ādadhat bhārat kaveri jayati*//-k. p. 1. 1.

27. *Kāvyaṁ hṛdayasaṁvādi satyapratyayaniścayāt tattvocitābhideānena yāty upādeyātā kavēḥ*//-*Aucityavicāracarcā*, 30.

28. *Poetry and the Imagination*, quoted by Krishnamurthy, *Essays in Sanskrit Literary Criticism* (1964), p. 190.

29. S. K. De, *Sanskrit Poetics as a Study of Aesthetic* (1963), p. 39.

30. *Kāvya-mīmāṃsā* (K.M.), 5th Chapter.

31. *Yat-śāstrasamskāraḥ kāvyam anugṛhṇāti śāstrauka-pravaṇatā tu nigṛhṇāti*--K. M., 5th Chapter.

32. *apratītatvam ekadeśamātra-prasiddhatvam yathā-* 'Yogena dalitāśayaḥ'. *atra yogaśāstra eva vāsanārtha āśayaśabadah*--*Sāhitya Darpaṇa*, 7th pariccheda.

We hope this *doṣa* cannot be imposed on Śrīharṣa as he does not go to the rare ideas of *śāstric* studies. As we saw earlier, his light references to the *śāstras* are well intelligible to a genuine reader of Sanskrit *Mahākāvya*s. Within our boundary of study, we see the *Nyāya*-words like 'nidars'ana' (N.C., 7/75), 'sahakāricakra' (7/90), 'pratibandhi' (9/17), 'uddeśa', 'lakṣaṇa', 'padārtha' and 'ānvikṣikī' (10/82), 'tarka' 'vāda', and 'dvyāṇuka' (10/26), 'satpratipakṣa' and 'aprāmāṇya' (17/79), 'pramiti' and 'vibhrama' (17/145) ūha and 'apoha' (19/26) etc. are so common that not only a student of any philosophy but a student of literature also can get their meaning. Perhaps Śrīharṣa was aware of the limitation of using conceptual things. We do not find him using very abstract concepts or the words conveying them. And even if he is found to have used any hard-core technical word somewhere that would not go for a general stand that his *śāstric* reflections bring *apratītatva* to poetry. The *apratītatva* is also not a permanent fault (*nitya doṣa*), for if the poet's intention is understood, by the readers concerned, from a specialised *śāstric* word used by him, then the *doṣa* becomes a *guṇa*.³³

Moreover, it is not fair to argue that *śāstric* references are not understood by the readers. When a poet is expected to have *pratibhā* (creative genius) *vyutpatti* (wide learning) and *abhyāsa* (practice of composing), a reader is also supposed to have *pratibhā* (imaginative=asthetic genius), *vyutpatti* (wide learning) and *abhyāsa* (practice of reading). Otherwise the purpose of poetry will be foiled. "But the problem of poetic creation is still looked at not from the standpoint of the poet's creating but from that of the reader's recreating".³⁴ However, we surmise that in the ages of Kālidāsa, Bhāravi, Māgha, Śrīharṣa etc., learned acsthets were there to relish poetry without any misunderstanding in getting the intention from the *śāstric* references.

Keeping eyes on above three issues, we conclude that Śrīharṣa's reflection of *śāstras* in the N.C. has actually marred no aesthetic taste. Rather it has helped in making the poetry more relishable and more beautiful by giving further scope for *rasa*, *dhvani* and *alaṅkāra*. The poet has made a sincere experiment in using the conceptual things for widening the field of his creative imagination. We took some of the reflected *Nyāya* concepts just for illustration. But this truth can also be easily verified by the concepts of any other *śāstra* reflected in the N.C. or any other *Mahākāvya* of its kind.

33. *guṇaḥ syāt-apratītatvaṁ jñātvam eed vaktreṇyoh-ibid.*

34. S. K. De., *op. cit.*, p. 47.

35. S. K. De, *op. cit.*, p. 47.

SOME OBSERVATIONS ON JAYADEVA'S PRASANNA-RĀGHAVA

By

G. K. BHAGAWATI

The Prasanna Rāghava is a Rāmic play. This play consists of seven acts and covers the exploits of Rāma from the killing of the demoness Tātakā to the accession on the throne of Ayodhyā after killing Rāvaṇa, the demon king of Laṅkā. The dramatist enriches his play, taking materials from the Rāmāyaṇa and mingles together with his own imagination.

Authorship and Date :—

The authorship of the play Prasanna Rāghava is ascribed to Jayadeva. There are many Jayadevas in Indian literature viz. Jayadeva of Gītagovinda, Jayadeva of the rhetoric Candrāloka, the playwright Jayadeva of the Prasanna Rāghava, the logician Jayadeva who did the commentary on the Tatvacintāmaṇi. The dramatist Jayadeva, in the prologue to the play informs us that he was the son of Mahādeva and Sumitrā and a scion of the Kaunḍiṇya gotra¹. In Candrāloka the author clearly expresses that he was the son of Mahādeva and Sumitrā². So from the affinity of the two works it can safely be accepted that the Jayadeva of the Prasanna Rāghava and the author of the Candrāloka are one and the same.

As for the date of Candrāloka, Dr. P. V. Kane opines that he is not earlier than about 1200 A. D. and not posterior to 1250 A. D. So it is a work of 1200-1250 A. D. and the author also flourished in this period³. Scholar like Anandaram Borooah strongly holds the view that the dramatist Jayadeva is not anterior to the first half of the 13th century A. D.⁴ Before going to details we may accept this probable date of the dramatist Jayadeva.

1. Prasanna Rāghava (1. 14-15).

2. Candrāloka (I. 16)

3. Candrāloka Jayadeva must have flourished before 1250 A. D. Hence the Candrāloka is to be placed between 1200 and 1250 A. D."

History of Sanskrit Poetics (p. 292).

4. 'And as I cannot assign to the Prasanna Rāghava an age anterior to the first half of the 13th century.' *Bhavaḥhūti and his place in Sanskrit Literature* (p. 6)

Textual Criticism :—

In Nāndī, the dramatist glorifies Viṣṇu. The second verse of Nāndī extols Viṣṇu and at the same time the exploits of Rāma by way of using śleṣa. Jayadeva pays his obeisance to the first poet Vālmiki and very skilfully names the play by using each letter in the beginning of the line⁵. The first act covers the Svayamvara of Sītā where many kings of different places including Rāvaṇa and Bāṇa gathered there.

In this act we observe that the dramatist deviates from the Rāmāyaṇa. In the Svayamvara of Sītā, the demons Rāvaṇa, the king of Laṅkā and Bāṇa, the son of Bali appeared and quarrelled with each other in respect of strength. Rāvaṇa allowed Bāṇa first to lift up the bow of Śiva but the latter could not come out successful. Then Rāvaṇa had to go away to save the life of Mārīca. This incident is not found in the Rāmāyaṇa.

In this context we may refer to the Rāmāyaṇa that Rāvaṇa, being enamoured of the beauty of Sītā after the description made by his sister Sūrpaṇakhā came to the Janasthāna forest to obtain her. It is overruled in the play Anargha Rāghava that Śauṣkala, the chaplain of Rāvaṇa came to Janaka on behalf of his master to solicit Sītā for him⁶. But in the course of their conversation Rāma broke the great bow of Śiva and obtained Sītā as consort⁶. In the Mahāvīracarita of Bhavabhūti, it is found that Rāvaṇa had sent a messenger to the king of Mithilā, asking Sītā as his consort⁷. But Jayadeva brought Rāvaṇa and Bāṇa, the king of Sonitapura (Tezpur in modern Assam) who reigned in the last part of the copper age (Dvāpara Yuga). So this incident is the creation of the dramatist.

The second act deals with the killing of the demoness Tāṭakā including some other demons as instructed by the sage Viśrāmitra and an amorous scene that took place between Rāma and Sītā. Rāma, prior to the breaking of the bow of Śiva, by chance saw Sītā in the garden of Janaka, the king of Mithilā and became enamoured out of love. Sītā, though young in age and who as in the threshold childhood and youth became mentally perturbed at the very first sight of Rāma. She could not resist her mind from falling in love with the young prince of Ayodhyā.

In the Mahāvīra Carita of Bhavabhūti, it is observed that Rāma fell in love with Sītā and Lakṣmaṇa with Ūrmilā in the hermitage of

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5. Prasanna Rāghava (I. 7)
 6. Amargha Rāghava (act III)
 7. Vīracarita (Act I)

Viśvāmitra, prior to the breaking of the bow of Śiva⁸. But in comparison to Bhavabhūti the delineation of Jayadeva is more appealing. The dramatist depicts Rāma and Sītā as human beings and they are also subject to human feelings. In this context we may refer to Śakuntalā, Miranda of Shakespeare, the sage Ṛṣyaśṛṅga who became amorous at the contact of the opposit sex. It was not unnatural as they were all grown up persons. Jayadeva successfully depicts the lovestricken state of Sītā who did not attain her naturity then which indicates the eruption of natural urge.

In the third act the attainment of Brahminhood by Viśvāmitra and the attainment of Sītā by Rāma are described. Rāma got Sītā by way of breaking the great bow of Śiva, Lakṣmaṇa obtained Ūrmilā and Bharata and Śatrughna were going to be offered Māṇḍavī and Śrutakīrti. But in the great epic, Daśaratha, being informed came to the capital of Janaka and performed the marriage ceremony of his sons as per Vidhi (i. e. śāstric injunction).

The description of the fourth act with regard to the annihilation of the Kṣatriya race by Paraśurāma and his conflict with Rāma for the attainment of Sītā is met with in the Rāmāyaṇa. So there is nothing new in this act.

The fifth act is a brilliant creation of the dramatist. In this act some human beings viz. the rivers Gaṅgā, Yamunā, Sarayū, Godāvarī, and Tuṅga-bhadrā, the ocean and a Kalahamṣa being embodied forms narrated the accounts of Rāma, Sītā, Lakṣmaṇa and various events in connection with them from the banishment till the killing of Vālin, the monkey king of Kiṣ-kindhā and his (Rāma's) alliance with Sugrīva. With the help of this device the dramatist is successful to maintain the unity of time and place. Such presentation reminds us of the Uttara Rāmācarita of Bhavabhūti where he resorted to the help of the rivers like Tamaṣā and Muralā to know the inner feeling of Rāma⁹. But the rivers, the ocean and the Kalahamṣa of Jayadeva are different than those of Bhavabhūti. Here the aforesaid beings give us the summary of the events of Rāma in that period.

In the sixth act Lakṣmaṇa tried his best to draw attention of Rāma to the moon, the autumnal season, the cakora bird, the black bee and the lotus beholding which Rāma shed his tears for the pang of separation of Sītā. To his existement, a magician displayed his magical art that covered the position of Sītā in Laṅkā. Rāma was much overwhelmed at the sight

8. Ibid.

9. Uttara Rāmācarita (Act III)

of such pathetic events of Sītā. In this context we may refer to the magician of the play *Ratnāvati* of king Harṣa where the dramatist had recourse to the help of a magician for the reunion of the hero and the heroine¹⁰. But the magician of Jayadeva is to some extent different. Here the wizard exhibited some events of the distant place of Laṅkā relating to Sītā and Rāvaṇa which serve as a Television of modern age. It is a noble creation of Jayadeva.

In the last act the demon king Rāvaṇa was shown some pictures that displayed the adventures of Rāma and his party. It can be inferred that the playwright Jayadeva derived such conception from the first act of *Uttara Rāmacaritra* of Bhavabhūti.

The last act seems not so much attractive. Even at the delivery of Sītā it is hardly found the mental change both of Rāma and his consort Sītā. Instead of long description of the moon the dramatist should delineate the mental reaction of the hero and the heroine who saw each other after a long interval and misery. At that critical hour the dramatist fails to depict the outburst of happiness, love, emotion, feeling etc. of the hero and the heroine. Rāma accepted Sītā without any hesitation and fled back to Ayodhya in the aerial car Puṣpaka along with his party. In this act there is no indication of the fire-ordeal of Sītā which is described in the *Rāmāyaṇa*.

The long description of the moon that we have referred to above bears a poetic taste but appears as an obstruction to the dramatic actions.

It is evident that Rāghava i. e. Rāmacandra is the hero of the play *Prasannarāghava* and Rāvaṇa is the villain. Jayadeva portrays Rāma as a hero of Dhīrrodātta type and a mortal and divine (Divyādivya) being. Rāma possessed personality, calmness, vigour, beauty etc. He is described as Paramātmā (Supreme Soul)¹¹ by the dramatist. Yet he endured all sorrows and sufferings as a human being and did not swerve from his duty.

In a verse of the play Jayadeva attractively presents the nobility of Rāma. He describes : " Rāma bent and broke the bow of Śiva but never his eyebrows; there was a great sound of the breaking of the bow but Rāma did not make any sound for the victory "¹². Such description really indicates

10. *Ratnāvati* (Act IV)

11. *Prasanna* (III 20)

12. *ibid* III 48

the character of Rāma. Even at the confrontation with Parāsurāma he did not enrage first but being a Kṣatriya prince he accepted the challenge of the former. At the end of the combat Rāma expressed his great sign of modesty to the opponent which elevates the position of Rāma. When Rāma heard the sound of the anklets of women in the garden of Janaka then he was immediately conscious of the prestige of his dynasty and determined not to see the women but when he came to know that she was the princess of Janaka then he beheld her¹³. Throughout the activities of Rāma it is observed that he did not boast of his victory at any occasion.

From all these factors we may come to conclusion that Rāma fulfils all the criterions of hero of the Nāṭaka variety of Rūpaka as stated in the Sāhitya Darpaṇa¹⁴.

Treatment of Rasa :—

It is stated in the Sāhitya Darpaṇa that principal Rasa (sentiment) of the Nāṭaka variety of Rūpaka should be either heroic (Vīra) or erotic (Śṛīṅgāra) and other Rasas should remain subordinate to it¹⁵. The editor of the play Prasanna Rāghava (Chaukhamb's Amar Bharati Prakashan, Varanasi) emphasizes Vipralambha Śṛīṅgāra as the principal Rasa of the play. But from the study of the play we cannot accept this view. Rather we like to put forward heroic sentiment as the principal one and the other Rasas like Śṛīṅgāra, Adbhuta, Hāsyā etc. as subordinate to it. There is hardly any scope to accept the Vipralambha Śṛīṅgāra as the predominant Rasa as there is the reunion of the hero and the heroine.

From the beginning to the end of the play the dramatist delineates the heroic deeds of Rāma except in act II. Rāma, in fine annihilated the villain Rāvaṇa, and fled back to Ayodhyā after long fourteen years of banishment. So this final victory of the hero and the defeat and destruction of the villain will bring the heroic feeling to the audience or to the readers which is the Sthāyī Bhāva of the Vīra Rasa.

In the second and the sixth acts one will relish the erotic sentiment of Vipralambha variety. In the second act the hero and the heroine became amorous at the very first sight and the hero describes the outer beauty of his ladylove. But there was no union between them and had to leave each other with heavy hearts.

13. *ibid* (act ii)

14. Sāhitya Darpaṇa VI 9

15. *ibid* VI 10

In the sixth act Rāma was in grief at the sight of some objects viz. the moon, the autumnal season, the Cakora bird, the black bee, the lotus etc. and remembered his dearest Sītā. All these objects are considered as the causes of erotic feeling. Besides the performance of the wizard caused anguish to Rāma and he was perturbed much for the pang of separation of his consort. So from such descriptions it appears that this act bears the Vipralambha Śringāra along with the pathetic feeling (Karuṇa Bhāva)

It may be said that the erotic scene of the second act is a defect from the view-point of Rasa as in the second act of the play *Veṇīśambhāra*. Apparently it seems so. But there is a difference between the *Veṇīśambhāra* and the *Prasanna Rāghava*. In the first act of the play *Veṇīśambhāra*, the great Bhārata war commenced and many heroes lost their lives. So in the hot situation the erotic scene of the second act that took place in between Duryodhana and Bhānumatī becomes improper from the view-point of delineation of Rasa.¹⁶ But the first act of the play *Prasanna Rāghava* is not as haughty as the *Veṇīśambhāra*. Here the heroic deeds of Rāma were not commenced yet. So this scene seems not to be defective from the view point of Rasa.

Through the speech of the Puruṣa and the Mañjiraka¹⁷ and through the conversation of the Vāmanaka (dwarf) and the Kubjaka¹⁸. (hunch backed) the dramatist tried his best to delineate the Hāsyā (sentiment of laughter) and through the Speech of Paraśurāma, the Bhayānaka Rasa.

Dramatic significance :—

Jayadava used some dramatic significance occasionally to his writing. A few illustrations are given below in this context.

In the prologue to the first act the Sūtradhāra states that he is going to be offered the responsibility of kingdom though his elder brother Guṇarāma exists. It signifies the destiny of Rāma and Bharata. In the second act through the description of the Vāsantī creeper which embraced the mango tree suggests the imminent love affairs of Rāma and Sītā. Again in the same act Lakṣmaṇa remembered his mother at the very sight of Sītā and the latter remembered Ūrmilā at the sight of the former which preindicates the union of Lakṣmaṇa with Ūrmilā and his future behaviour towards Sītā. In the fifth act, it is observed that Rāma was cautioned by his relatives to avoid the southern direction which

16. Sāhitya Darpaṇa VII

17. Prasanna (act I)

18. ibid III

was the dwelling place of the demons. It signifies the coming destiny of Rāma and Sītā. In the last act Mandodarī referred to a speech of a Śabara woman to her husband Rāvaṇa thus : " Oh lord of the beasts don't be proud of the defeat of the elephant king, a Śarabha cub is in the cave of the mountain of this region " ¹⁹. This speech preindicates the imminent demise of Rāvaṇa and the victory of the hero Rāma.

The work Prasanna Rāghava is not only a play but a good piece of poetry. The playwright Jayadeva is a poet of no mean dimension. He had a profound knowledge of sentiment, metre, figure of speech, art of presentation and composition etc. In the prologue, the dramatist claims that his work is full of Rasas ²⁰ and he is in favour of Vakrokti ²¹. As for the style of composition he used Pāñcātī Rīti and Prasāda Guṇa. Jayadeva also occasionally uses Śleṣa and Anuprāsa which enhance the poetic taste.

In this play we find three hundred and ninetythree Vasantatilakā and Śārdūlavikrīḍita. There are almost equal number of verses of these two metres. Besides we find the metres like Āryā, Śragdharā, Anuṣṭubh, Vamśasthavila, Mandākrāntā, Śikhariṇī, Hariṇī, Drutavilāmbita, Indravajrā, Upendravajrā, Rathoddhatā, Mālinī, Puṣpitāgrā, Prabarṣiṇī, Upajāti, Svāgatā, Toṭoka, Nardataka, Gāthā, Gīti, Pṛathvī etc. He uses a large number of figures of speech. From all these factors it can be surmised that the play Prasanna Rāghava is a worthy composition from the view-point of poetic flavour and dramatic art.

19. मा भव नागपतेः परिभवमात्रेण गर्वनिर्वृद्धः ।

वसुधामिमां गिरिसङ्कटां मृगेन्द्र ! शरभस्य नन्दनः प्राप्तः ॥ प्र. रा. (७. २७).

20. प्रत्यङ्गमङ्कुरितसर्वरसावतारन्नव्योलसत्कुसुमराजिविराजिवन्धम् ।

धर्मेतरांशुमिव वक्रतयाऽतिरम्यं नाट्यप्रबन्धमतिमञ्जुलसंविधानम् । प्र. रा (१. ७)

21. Prasanna Rāghava (1. 20),

ISLAMIC STUDIES SECTION

CONTRIBUTION OF GEVREKZADE TO ISLAMIC MEDICINE

By

N. AKAMAL. AYYUBI

Islam gave a new civilization to the Turks who were always great admirers of science. Last words of Sultan Osman to his son Orhan: "Be the supporter of the faith and the protector of the sciences" were religiously observed. Turks also became faithful of those nations who had contributed in various fields of science and like the Arabs they have distinguished themselves in the medical sciences. Turks have a definite stage in the history of this branch of knowledge and their contents are amazingly vast. Their effects are also far-reaching but their contributions are not well known to scholars as they should be.

Turkish interest in science was first represented by medicine. The lexicon of the learned men (*Kamusul Alam*) reveals the names of hundreds of physicians who were of Turkish nationality. The first Turkish hospital of West Asia was also established in Kayseri in 1203 A. D. by Seljukid Turks who had paid particular attention to medicine. This was followed by others in Sivas, Divrişi, Chankiri, Kastamunu, Konya, Tokat, Erzurum, Erzinjan, Mardin and Amasya but the first Ottoman Turkish hospital was erected by Sultan Bayezid Yildirim (1389-1402 A. D.) at Bursa in 1399 A. D. where medical sciences were also industriously studied. This was followed by others in almost every city of the Ottoman Empire. The number of hospitals was increased so much that more than seventy hospitals were established only in Istanbul. It is noteworthy that, while the medium of theological and philosophical learning was Arabic, books of medicine were written in Turkish.¹ The Turks had contributed to the advancement of the medical knowledge especially of brain diseases and had studied thoroughly the laws of inherited diseases. Their fame and skill in operations especially as ophthalmologists, reached Central Europe and the vaccinations against small-pox were started in 19th century by the Turks nearly at the same time as they were begun in Europe. Among their most famous physicians before 17th century were Ishaq bin Murad, Karamanli Haji Pasha, Sherafeddin

1. Julius Germanus, *The Role of the Turks in Islam*, published in *Islamic Culture*, Vol. 8, No. 1, p. 7.

Sabunoğlu, Altuni Zade,² Emir Chelebi, Ibrahim bin Abdullah and many others. The list of the Turkish physicians who flourished during 17th to 20th centuries is also very long. One of them is Hafiz Hasan Efendi who is commonly called Gevrekzade which literally means 'son of curly pate'.

Gevrekzade was a man directly engaged in medical studies and in writing medical books. He was also considered specialist of paediatrics as well as an expert of brain diseases. He was born in 1724 A. D. and died in 1801 A. D. at Istanbul. He was appointed Chief Physician (*Bash hekimi*) of the army of the Ottoman Sultan Mustafa III bin Ahmad in 1769 A. D. and was promoted to *Re'is-ul etibba* in 1785 A. D. by Sultan Abdul Hamid I bin Ahmad (1774-1807 A. D.).

Gevrekzade is the author of numerous medical works which are partly based on medical knowledge derived from ancient authors but mainly on his personal observations and experiences. He had also translated several books of his predecessors in Turkish. Amongst these *Asl al-Usul*, *Durr al-Mensur*, *Al-Taun vel veba*, *Murhid al-Liba* and *Durretul Men-suriye* are known to some extent. The last mentioned³ is the Turkish translation of *Gena ve Mena* of Abu Mansur Hasan bin Nuh al-Qamri. In the introduction of the Turkish translation of this work Gevrekzade has also said that his *Netijet-ul fikriye fi tedbir al-Veladet Ul Bikriye* deals with pregnancy and the diseases of children. He has also said that *Risale-al-Musiqiye* discusses in detail the effect of music on the sick children and recommends different type of music for different type of patients. His *Risale-i Zubdetül Kuhliye fi teshrihi'l basariye* is on ophthalmology which also describes technically many eye operations in detail along with the eye diseases and its medicines for treatment.

One of the most remarkable works of Gevrekzade is *Risale-i-Tibbiye* whose one manuscript copy is preserved in the library of the Topkapi Museum of Istanbul under No. 11570. It is a very valuable manuscript because it was transcribed by Ahmed Zihni in 1797 A. D. when the author was alive. The work consists of four chapters. The first is on brain (*dimāg*) and the second chapter deals with sneeze (*aksirik*). The third is on catarrh (*nezle ve zukam*) but the fourth deals with diseases of eyes i. e., ophthalmology. He has discussed in details the causes of head injuries,

2. He was the first Turkish physician to treat obstruction of the urinary tract by the insertion of a catheter.

3. Its one MS is preserved in the Begdatli Velibi Efendi collection of the Süleymaniye Library of Istanbul under No. 1489,

effects of injuries as well as their treatment along with his clinical observations. He has also given an extensive list of causes of head injuries but greediness (*hirs*), teasing (*shakalashma*), brawling (*itishme.*), falling over a high place (*Yukse bir Yerden düshmek*) and a hard blow on the head and fighting (*başha shiddetli ber darbe ile vurulmak*) are mentioned as the main causes. After discussing the organic changes of the brain following the shock and sensorial disturbances he has stated that the patient loses his peace of mind completely after head injuries and the illnesses such as paralysis (*inme*) loss of memory (*unutkanlik*) and defective smelling are attracted badly. His description of treatment is also in detail. First advice is to take blood i. e., bleeding (*kan almak*) and enema (*mushil*) for preventing the swelling (*shish*) of the brain. Dropping is mentioned sedatives in the ear, applying particular perfumes to the nose, rubbing the body with any one of his four ointments (*lapa ve yaki*) and cupping are his advised methods of treatment. He has also recommended certain diet (*gida*) and heavy (*keskin*), spicy (*acı*) salty (*tuzlu*), sour (*ekshi*) food as well as wine (*sharāb*) are strictly forbidden. Complete rest and avoiding vigorous actions are also advised by him.

Gevrekzade is also the author of *Nikris Risalesi* which describes the causes, progress and treatment of gout (*nikris*) also called *ayak zahmeti*, *ayak ağrısı* and *damla* in Turkish language. To the best of my knowledge its two manuscript copies are preserved in the libraries of Turkey. One of them is in the Topkapi Museum of Istanbul recorded under No. 564 and the other is in the Library of the Jerreh Pasha Tip Faculty of Istanbul University under No. 451. Calling it the disease of the rich (*Zengin hastalığı*) the author gives both reasons and remedies for this malady. He has said on the basis of his observations that generally kings, princes, ministers, scholars, judges, philosophers, physicians suffered from this disease whereas poor and helpless, stupid and uneducated were saved to some extent. He describes one of the main causes of this illness to bad digestion (*hazimsizlik*) and points out its hereditary character (*ana babadan irsiyet*). He also states that it follows either an orderly trend or disorderly trend but those suffered from this disease lived quite long. The author of the *Nikris Risalesi* is not in favour of old methods of its treatment like bleeding (*kan almak*), making sweat (*terletme*), administering purgative does and purging (*ishal ve kusturms*) which, according to him, are ineffective. The most suitable and effective method, in his opinion, is the intensifying of digestion. He has also recommended to use paste prepared from certain vegetable drugs mixed with honey and wine and to have a balanced diet (*gida*) and a comfortable life.

The corpus of the works of Gevrekzade is extensive but no one has prepared his bibliography. He was seriously interested in Islamic medicine and his works are mainly based on his personal observations. His methods of treatment are also called significant. Therefore, I request scholars of Islamic Studies and scholars of Islamic Science to collect all his works as well as of others in Turkish language and to edit and translate them in English and other important languages so that others may be able to benefit from the knowledge of the Turks who were well advanced in medicine and other sciences.

ARABIC AND PERSIAN SECTION

ARABIC POETRY IN INDIA

By

M. ASLAM ISLAHI

Since the advent of Islam in India a new chapter—Indian Arabic Literature—has been added in the treasure of Arabic literature. Though the Arabic language never enjoyed an official status in the sub-continent, it always remained as an original source for the systematic, comprehensive and authentic study of Islamic sciences mainly because the whole teachings of Islam have been revealed in this language. Hence, the Arabic has rightly, been considered as the *Lingua Franca* of the Muslim world.

In the present article an attempt has been made to examine the poetry composed by the Indian scholars during the last few hundred years. Moreover, the salient features of the Indian Arabic poetry have been highlighted with the set objective to distinguish it from the poetry composed by the Arabs. It is worthwhile to mention here that when the Muslims moved towards west, conquered 'Andalus' and other European countries and established their rule in this particular region, their scholars and poets produced such literary works which are recognised for their lucid and peculiar styles and melodious ideas. These qualities were in fact, the results of the local geographical milieu and socio-cultural environment which played vital role in enriching the literary modes of Arabic literature. Consequently, certain poetic forms which were unknown earlier to the Beduins, may be observed into the Arabic literature produced in Spain. For instance, the "Mowashshahat" and Zajal having peculiar music, rhythm and melody are the outcome of Arab scholars' interaction with their Spanish counterparts.

Contrary to this, the Arabic poetry produced in India reveals the fact that the Indian Arabic poets instead of introducing indigenous ideas and styles in the Arabic language, throughout imitated the exotic and allegorical styles of the Arabs. They hardly attempted to enrich the Arabic literature by the philosophical and gnostic thoughts for which ancient India was having reputation throughout the Arab world. Had our poets paid due attention to this, the Arabic literature would have been benefited and would have given birth to the Indian school of Arabic poetry.

It however, does not mean that the Arabic verses composed by the Indian poets are entirely devoid of local impacts and do not have any significance in the eyes of the Arabs. In fact, the Arabic literature produced by the Indian scholars despite certain shortcomings has enviable place in the history of Arabic literature. This point is well supported by the following statement advocated by Maulana Abd-ul-Hai :

“The radiance of Islam very soon radiated the Indian soil and many Indian scholars shared the Arabs in understanding the teaching of Islam. They even took part in writing books in Arabic language as well as composing verses in the said language”.

These words clearly reveal the contribution of Indians to the Islamic sciences as well as Arabic language. In the following paras a brief description of the works of some prominent Arabic poets of India has been given. There is consensus among the historians that the first Indian Arabic poet was Masood b. Suād Lahori (d. 1121 A. D.). It is stated that Salman was well-versed in Arabic, Persian and “Bhasha” (a native language) and he not only composed verses in these languages but achieved immortal place in the annals of India’s Arabic literature. His rank may rightly be judged by the fact that Rashid-ud-Din Watwat in his famous book “Hadaeq-us-Saharn has quoted a number of Salman’s verses for elucidating certain rules of rhetoric. One of the verses of Salman cited in the above-mentioned book is as under :

“Rely on the sword as it is auspicious. Ride the horse and say to the victory, “Take place” and it would take place”

In the same book, the following verses of Salman have also been quoted :

“There were so many nights in which it appeared that the sun has gone astray and it will never come back to its rising place. Under such circumstances, I saw the darkness prevailing as crows are falling from sky, then I told my heart that the darkness would continue and there was no escape from sorrow, and the patience and forbearance were the only place of refuge. However, I see the morning twilight emerging from the sky. Will evenafter, this, the sun not rise ?”

It is noteworthy that after Salman there was no Indian Arabic poet for a substantial period. In the eighth century of Hegira, Qazi Abd-ul-Muqtadir b. Mahmood Sulaiman Al-Shuraihi emerged as an Arabic poet who wrote many panegyrics in Arabic. Qazi was a desciple of Sheikh

Nasir-ud-Din Cheragh Dehlavi and had thoroughly studied the literature produced by the pre-Islamic poets of Arabian peninsula. The main characteristics of the Beduin's poetry are therefore, predominant in his verses. Apart from it, we find in his poetry a lot of difficult words, idioms and phrases as well as a style generally ascribed to the Nomad poets. He uses such jargons which cannot be easily grasped. His verses are replete with similes which are unfamiliar to the Indian readers. For instance, at the very outset of one of his famous panegyrics he tries to portray a scene in which camel, desert, oases, date-palm and ruins of beloved's residence get prominent place. He says :

"O, he who drives camels throughout the day and night, pays best regards to the ruined house of Salma and then weeps and asks about those gazelles whose habits were to prey the lions by their coquetry and beautiful eyes".

It is evident from the above-cited verses that the poet has imitated the style of the pre-Islamic poets like Imra-ul-Qais, Labid b. Rabia and Zuhair b. Abi Sulma and others. The word Salma itself reflects the extent of influence meted out to the poet by the pagan Arab poets. Similarly, the similes and metaphors used by the poet for his beloved, are very common in the pre-Islamic Arabic odes. Hence, I shall differ from what Professor Muid Khan has observed in his book "*The Arabian poets of Golconda*" stating that "the poets of the North such as Masud b. Sand Salman, Amir Khusrau, Qazi Abd-ul-Muqtadir, Abd-ul-Jalil Belgrami and Ghulam Ali Azad Belgrami were all found of artificial style and rhetorical device which is a familiar characteristic of Persian literature".

Amir Khusrau's name is also included in the list of Arabic poets in India, though we did not come across yet, any collection containing his Arabic poems. Apart from it, eminent scholars have always expressed doubts about the Arabic verses attributed to him. None the less, it is undeniable fact that Amir Khusrau was having profound command over Arabic language and he was well-versed in the Arabic grammar, rhetoric and prosody. Because of this fact we find Amir Khusrau's panegyrics marked by lucidity, simplicity and melody. For expressing his inner ideas, he often adopts such style and diction which bear a rhythmic tone in themselves. The following verses reflect these qualities of Amir Khusrau's style and diction :

"The heart has melted, the blood has gushed out from my eyes and tears disclosed what I was keeping as secret. O, thou reproach the lover, let me weep because comfort is a

forbidden thing for the lover. Only those who pass their night like me can understand gravity of my condition. The passing of night is very hard upon a paramour ”.

Notwithstanding, it may be convincingly said that Amir Khusrau, despite certain remarkable poetic qualities, could not attain a significant place in the annals of Indian Arabic literature. Perhaps his Persian poetry did not give him time enough for composing verses in Arabic. Apart from it, since in the time of Amir Khusrau, Persian language was of the ruling class, everybody was interested in Persian literature and its verses were appreciated, admired and preserved by the men of letters. It is therefore, quite possible that the Arabic verses of Amir Khusrau have been neglected and later on omitted by the historians. It however, should be the prime task of scholars to trace out the Arabic verses of Amir Khusrau.

After Amir Khusrau, Sheikh Nasir-ud-Din's name is associated with those Indians who composed Arabic verses. Sheikh, a great novice of Hazrat Nizam-ud-Din Aulia, has written some panegyrics in the praise of his great Master. It is noteworthy that the Arabic verses of Sheikh are devoid of original ideas and they in fact contain difficult words and phrases. The following verse is generally ascribed to him :

I asked the Knowledge who actually lent you life. In reply the Knowledge said, “ Shams-ud-Din Yahya ”

Shams-ud-Din Yahya was a teacher to Chiragh Dehlavi and he taught him Arabic as well as Islamic sciences.

After Chiragh Dehlavi, Shah Wali-ul-bah b. Abd-ur-Rahim emerged in the field of Arabic literature. According to leading historians, Shah was born in Dehli in 1114 of Hegira and got his education there. His teachers played vital role in shaping his mettle in the field of Arabic literature. The Arabic verses composed by him give the impression as if he was brought up either in the elites of Hawazin tribe of the Arabs or in the company of Banu Tamim's womenfolk. It is because of the fact that Shah's panegyrics are replete with the words, idioms and phrases commonly used by above-mentioned tribes. In support of this statement, the following verses may be quoted as convincing illustration.

“ Whenever a man's heart is confused, he finds even the vastness of desert narrow. The incessant calamities have diverted my attention from myself, from my ease and comfort ”

A number of Arabic poets succeeded Shah Wali-ul-Lah and got fame and celebrity. Prominent among them are Sayyid Abd-ul-Jalil Belgrami,

Sheikh Baquar Murtaza Madrasi, Sheikh Abd-ul-Aziz b. Uali-ul-Lah Dehlavi, Sheikh Rafi-ud-Din b. Wali-ul-Lah Dehlavi, Mufti Mir Abbas, Mufti Ismail b. Wajih Lucknavi, Maulana Sayyid Zuhur-ul-Hasan, Maulana Shabbir Hasan Jaunpuri, Maulana Zan-ud-Din Malabari and Maulana Mohammad Abd-ul-Aziz Kalikati and others.

Despite the fact that the above-mentioned poets have composed some beautiful and illustrative panegyrics in Arabic, yet none of them could surpass Molvi Ghulam Azad Belgrami in composing the Arabic verses. According to Molvi Abd-ul Hai, Molvi Azad rightly deserves to be called "Hassan-ul-Hind (Hassan of India)". This title is an obvious acknowledgement of Azad's status as an Arabic poet. In "Nashwat-us-Sukran" Nawab Siddique Hasan Khan has elaborately highlighted the literary qualities of Molvi Azad as he says "Molvi Azad was a great legist, a distinguished narrator of Hadith, an eminent writer and a versatile poet of Arabic language. The total number of his Arabic verses in the collection of his poems "Al-Sabat-us-Sayyara" is about eleven thousand.

Molvi Azad has written many panegyrics in which he has invented some beautiful and allegorical expressions for the praise of prophet Mohammad (peace be upon him). Moreover, in Ghazal-writing he evolved his own style which is rarely found in the poetry of other Arabic poets. Like Masood b. Saad Salman, Molvi Azad was having proficiency in three languages i. e. Arabic Persian and "Bhasha". Hence, he has not only concentrated his attention on idioms, metaphors and metonymy but he for the first time introduced in his Arabic verses some indigenous poetic expression and style and frequently, used similes and metaphors of Indian literature. However, this aspect of Azad's poetry has been criticised by Allama Shibli as he says :

"Azad's poems bear Indian and Persian ideas and styles to such an extent that it is difficult to call it Arabic poetry. Indeed, Azad was proud of the fact that he has successfully converted Indian similes and metaphors into Arabic literature. Yet, the men of letters know that this aspect of his poetry is a blemish rather than a characteristic "

In the opinion of author the Indian influence in his poetry is not a shortcoming but a quality which the Arabs eagerly expect from non-Arab poets of Arabic. In the absence of this quality they consider the Arabic verses of non-Arabs as a mere repetition of their own ideas and poetic styles. It would not be out of place to mention here the opinion of Sahib b. Ibad about the monumental "Iqd-ul-Farid" written by Ibn-e-Abd-e-

Rabbih. About this classic Sahib b. Ibad opines: "It is our own goods which have been delivered to us again". In other words, the book is insignificant and is not an outstanding contribution to the Arabic literature. Had the Indian Arabic poets and scholars blended the indigenous style, the story would have been altogether different.

It is however, an undenying fact that Molvi Azad studied his verses with the peculiar style of Indian literature and adorned them with the indigenous concepts and thoughts. In his verses he has used words carrying dual meaning. One of such examples is given in the following verses:

"One day an Indian woman pulled out sword of coquetry from her eyelids. O, God. help me the India made sword is about to slay the lover"

The following verses also manifest Azad's interest in using the similes and metaphors of "Bhasha" in his Arabic works:

"Your intoxicated and drowsy eyes are like nenuphar. My heart is fascinated by it. Her eyes are like nenupher which blossom in the light of moon and shrinks in the rays of sun"

Such simile in the opinion of author has never been used by any Indian or Arab poets. In Azad's poetry there are many similes and metaphors which may rightly be considered as a valuable addition to the Arabic poetry. It however, does not mean that Molvi Azad was not influenced by the classical Arabic literature and his poetry does not bear any mark of exotic effect. The following verses vividly show the aliagn influence on his poetry:

"I wrote a book containing the art of metaphors etc. and prepared a necklace by eight pearls. Abd-ul-Lah developed his own art and style and we are highly indebted to him"

It is evident from these verses that Molvi Azad was very much influenced by the classical Arabic literature. Hence, he has often tried to beat the track of poets like Al-Motanabbi, Ab-u-Tammam and Al-Bohtari etc. Azad's following verses reflect his peculiar poetic style blended with melodious echo of sweet words and beautiful idioms and at the same time bear the touch of classical poetry of Arabic literature:

"O, Sweet-heart, visit your ailing lover. Your visit surely, will save him as your drowsy and intoxicated eyes will cure him. With great difficulty, I concealed my love from the reprov-er. Alas, I was unaware of the fact that the skinniness of my body would reveal the secret of my love. The lover's

condition is very odd and embracing because on the one hand separation from the beloved puts him in trouble and on the other hand union with his sweet-heart gives him a new life "

In the light of what has been said in the above paras about Molvi Azad it would not be an exaggeration to rank him among the most outstanding and versatile poets of the whole Arabic literature.

After Azad many other poets emerged in the field of Arabic poetry, but none of them could outclass him. The supremacy of Azad still continues and he has rightly been considered as the greatest Arabic poet of India.

Molvi Fazl-e-Haq Khairabadi (d. 1861 A. D.) was a prolific and versatile scholar of Islamic sciences with great expertise in the logic. His contribution in the field of logic is well-acknowledged even by the Arab scholars. As far as his Arabic verses are concerned, they have been composed in elegant style and he has frequently used beautiful, idioms and phrases. His collection of poetry known as "Majmuat-ul-Qasaid" contains many beautiful and illustrative poems and panegyrics. The said collection in the shape of a manuscript is being preserved in the Raza Library of Rampure.

Those poets who succeeded Molvi Khairabadi are Maulana Faiz-ul-Hasan, Al-Moallim Abd-ul-Hamid Farāhi, Maulana Anwar Shah Kashmiri, Maulana Azaz Ali, Maulana Sayyid Ali Naqvi, Ali Abbas Chirayyakoti, Maulana Ahmad Hussain Azami, Maulana Abd-ul-Ali Aasi and others. It is noteworthy that the Arabic verses of Maulana Faiz-ul-Hasan are full of jargons and difficult idioms and phrases. A collection of his poetry was printed in Hyderabad in 1904.

Al-Moallim Farahi's poetry deserves especial mention because his Arabic poems are as rhythmic and as powerful as those of Hafiz Ibrahim, Ahmad Moharram, and Ahmad Shouqi. His verses are marked by spontaneity, purity and chastity of style and candour of noble ideas. There is no doubt that A-Moallim Farahi was having excellent command over Arabic language as we find in his poems remarkable flow and thrilling swiftness. Going through the collection of his poetry "Diwan-e-Hamid" one feels that a rivulet is passing over the steep slope of a mountainous region. While doing an analysis of his poetic work, a critic says :

"Farahi's poems are simple but such poems cannot be composed without getting profound command over the language and its phrases and idioms "

Although, the verses of Farahi are characterised to be very simple such simplicity, according to Ibn-ul-Moqaffa, is the distinguished mark of a great poet and writer. In this sequence, we may include Al-Moallim Farahi among the leading poets of India. The following verses are suitable example of his poetic skill. These verses were written in the wake of Tripoli's fall at the hands of Christians. This incidence evoked the feeling of the poet and he burst saying :

" How can I take rest whilst our flags have been lowered at the Tripoli? How can I take rest whilst our enemies are in the search of our weak points? They desire to capture Constantinople and then Jerusalem "

After Al-Moallim Farahi many other Indian poets joined the caravan of the Arabic poetry but their recognition as eminent poets still needs time.

At the last, I shall conclude this short article with the hope that the Arabic poetry will flourish in India and by inducting Indian oriented ideas, thoughts, style and phrases, we attract attention of the Arabs towards our Arabic works. The author on the basis of his interaction with the leading Arab writers and poets found that they are eagerly interested in India's Arabic poetry blended with the indigenous thoughts and studded with similes and metaphors of Indian origin. Had our poets and thinkers paid attention towards this aspect, our Arabic poetry would have got as much appreciation and recognition from the Arabs as the Indian swords were popular among the Beduines of the pre-Islamic period.

PALI AND BUDDHISM SECTION

A NOTE ON MADHYADEŚA IN MŪLASARVĀSTIVĀDA VINAYA

By

ANANDAMAYEE GHOSH

Boundaries of Madhyadeśa

Madhyadeśa is a very interesting problem in our Indological studies.

In the pre-Vedic period very scanty reference regarding Madhyadeśa has been available. But in the Vedic literature the word Madhyadeśa was used in different contexts. Early Buddhist literature was, however, silent about the size of Madhyadeśa, though the ancient Indians had a very accurate knowledge of true shape and size of the country. At a somewhat later date the shape of Madhyadeśa¹ was described in the Mahābhārata as an equilateral triangle. Alexander's informants gathered their knowledge from the people of the country and described India as rhomboid or unequal quadrilateral in shape with the Indus on the west, the mountains on the north and the sea on the east and the south.

According to the Pali sources the Majjhimadesa was three hundred yojanas² in length, two hundred and fifty in breadth and nine hundred yojanas in circumference.

In the Pali literature we find references to cities and places where Buddhism gradually spread within the boundary of Madhyadeśa. In this connection the "Vinayapiṭaka" may be referred to in which the accurate description of the four boundaries of Madhyadeśa as understood by the then Buddhists, is found.

1. Sarvāstivāda :— The school of the reality of all phenomena, one of the early Hinayāna sects, said to have been formed about 300 years after Nirvāṇa and later divided into five : Dharmaguptak, Mūlasarvāstivādak, Kāśyapiyak, Mahīśasakha and the influence Vatsīputrīyak.

2. Eight miles make a yojana.

According to the Vinaya Mahābagga³ Majjhimadesa extended in the east to the town Kajangala⁴ beyond which the city of Mahāsāla existed, in the south-east to the river Salāvati, in the south to the town Satakannika, in the west to Brahmana district Thuna,⁵ in the north to the Usiradhaja⁶ mountain.

Yuan Chwang described that Madhyadeśa comprised the whole of the Gangetic provinces from Thaneswar to the head of the delta and from the Himalaya mountains to the banks of Narmada.

Dictionary of Ancient India mentions the Madhyadeśa is the region lying between the Chambal on the north, the Narmada on the south, Gujarat on the West, Bundelkhand on the east.

Both the Buddhist and the Brahmanical literature mention broadly the five divisions of Bhāratavarṣa⁷ such as 1) Uttarāpatha 2) Dakṣiṇāpatha 3) Pūrvadeśa 4) Paścimadeśa and 5) Madhyadeśa, the middle country.

The five divisions as found in Rājasekhara's "Kāvyamīmāṃsā"⁸ may be stated below:—

- (1) The east of Vārāṇasi was the eastern India
- (2) The west of Devasabhā⁹ was western India
- (3) The north of Pṛthūdaka¹⁰ was the Uttarāpatha
- (4) The south of Māhiṣmatī was the Dakṣiṇāpatha, and
- (5) The track lying between Vinasāna and Prayāga, i. e., the confluence of the Yamunā and Ganges was called the Madhyadeśa.

3. Vol. 5, pp. 12-15.

4. Kajangala identical with Chinese Ka-chu-wen-ki-lo of Yuan Chwang situated at the place about 400 miles east of Champa (Bhagalpur).

5. Thuna has not been identified by any scholar. As Yuan Chwang's account mentions Thaneswar, the Westernmost country of the Buddhist middle country. It is likely that Thuna is identified with Thaneswar according to Cunningham.

6. Usiradhaja identical with Ushrigiri mountain to the north of Kankhal in Hardwar.

7. Bhāratavarṣa means, India, Pakistan, Bangladesh including the Himalayan region.

8. Kāvyamīmāṃsā p. 93: Tatra vārāṇasyāḥ parataḥ pūrvadeśaḥ māhiṣmatyā parataḥ dakṣiṇāpathaḥ devasabhāyāḥ parataḥ paścāddeśaḥ pṛthūdakaḥ parataḥ uttarāpathaḥ vinasānaprayāgayoḥ gaṅgāyamunayoḥ ca antaram antaravedi.

9. Devasabhā not yet identified

10. Pṛthūdaka—14 miles west of Thaneswar.

Kāvyaīmāmsā also adds that the Aryans had already outstripped the older limits of Madhyadeśa and it had extended right upto Banares in the east. In the *Manu Samhita*¹¹ Madhyadeśa is also described as follows:—

“ The middle country is lying between the Himālayas on the north, the Vindhyas on the south, Vinaśano on the west and Prayāga in the east ”.

The Dharmaśāstra of Manu calls the Āryāvarta of the Sūtras to be the Madhyadeśa and its boundries of Aryandom are almost identical. Almost all the Brahmanical sources described Madhyadeśa or Āryāvarta as the most important division of India. The eastern boundary of Madhyadeśa therefore, expanded itself with progress of time, to include places that had acquired a sacredness within the Brahmanical fold.

And this is exactly the case with Buddhist sources as well. In Bodhāyana Dharmaśūtra, Āryāvarta or the country of the Aryans for all practical purposes is identical with the country later on known as Madyadeśa. It is described as that which lies to the east of Saraswatī, to the west of Kālakāvana¹², to the north of Pāriyātra and to the south of Himālayas.

Ancient Magadhan country including Bodhagayā was a land in which Buddhism spread. It is quite understandable that the Buddhist writers would extend the eastern boundary to include the Buddhist holyland on which Buddha preached his Dharma (Palidhamma).

Ścḍaśa Mahājanapadas

In this connection references of sixteen Mahājanapadas in the ancient India may be given, such as (1) Kāśī (2) Kośala (3) Aṅga (4) Magadha (5) Vajji (6) Malla (7) Cetiya (Cedi) (8) Vamsa (Vatsa) (9) Kuru (10) Pāncāla (11) Maccha (Matsya) (12) Śūrasena (13) Assaka and (14) Avanti.¹³

11. The approximate date of the *Manusamhitā* goes as early as the 2nd century B. C.
Himamavad-Vindhyayor madhyam yab prāk vinaśanād api |
pratyag Eva prayāgāc ca madyadeśaḥ - ||

12. Kālakāvana (Black forest) identified with a tract somewhere near Prayāga.

13. In this regard the Mahābhārata throws more light on the inhabitants of the respective Janapadas. For instance :—

Kuru Janapada was inhabited by Kauravas, Pāncāla-Pāncālas, Matsya-Matsyas, Cedi-Cedis Vatsa-Vātsyas, Śūrasena-Śūrasenas, Magadha-Mauryas, Kośala-Kośilas, Aṅga-Aṅgas, Malla-Mallas, Assaka-Assakas, Avanti-Malwa, Naimisa-Naimisas, Vajji-Vajjays.

The remaining two janapadas Gāndhāra and Kāmboja were in Uttarāpatha.

The Jaina Bhagavatsūtra however, gives a different list of Mahājanapadas. Aṅga, Magadha, Vatsa, Vajji, Kāśī and Kośala are common in both the lists. Mālava of the Bhagavatsūtra is probably identical with Avantī of the Aṅguttara. The other janapadas mentioned in the Bhagavatsūtra indicate the knowledge of the east approaching towards Puṇḍra of North Bengal and that of the south crossing the Vindhya mountains.

As with the Brahmanical Aryans, so the Buddhists, Middle Country was the cradle on which they staged the entire drama on their career and it is to the description and information of this tract of land that they bestowed all their care and attention. Outside the pale of Madhyadeśa there were countries which were always looked down upon by the inhabitants of the favoured regions, i. e. Madhyadeśa.

From the enumeration of Śoḍaśa (16) Mahājanapadas it is understood that the boundaries of Madhyadeśa varied with the cultural development of the Brāhmaṇas, the Buddhists and the Jains in the course of time.

Mūlasarvāstivādins Views

In the Sanskrit version of Mūlasarvāstivāda Vinaya, the references of Madhyadeśa are however casual. In the Pravrajyā Vastu Madhyadeśa has been described as follows :—

The Brahmins of Dakṣiṇāpatha were well versed in the Vēdās. A Brahmin of a Madhyadeśa went to learn Mantras from an Upādhyāya, exponent in the Mantras. That learner together with other disciples used to go to the forest for collecting wood for sacrificial fire (yajña) during recess from their studies. In course of their leisurely dialogue the student belonging to Madhyadeśa spoke highly about his country. He said "Madhyadeśa is the best country of all. The country is full of sugarcane and Śāla trees and plenty of cows and buffalos live there. There are hundreds of edible commodities. No robbers, no thieves are in that country. The Aryans reside there. The learned are always respected there. Both the banks of the holy Ganges are fertile. Aṣṭādaśavakra is the greatest sage in the country. The sages reach the Heaven alive by dint of their meditation. A lot of experts in logic like our preceptor (Upādhyāya) reside there. So many learned exponents of logic, i. e., debaters flourish there. Meseems our Upādhyāya will not be able to face them."

The statement made the other disciples very curious to visit the country. The matter was reported to the Upādhyāya,

The Upādhyāya said : " Is that the fact ? It may be very pleasant to listen but it is not befitting to go there ".

The disciples of the Upādhyāya said that the student belonging to Madhyadeśa informed that there were many scholars to whom their Upādhyāya could not face.

Hearing that the Upādhyāya said : " Is it so ? It will be a pilgrimage as well as a visit to a new beautiful country ".

He felt eager to travel inside Madhyadeśa and exclaimed : " How the world is variegated and wonderful. " After reaching Madhyadeśa he was able to defeat the opponent logicians and debaters and throw them in insulting positions.

The Brahmin from Dakṣiṇāpatha thought that all the well-versed pandits would be attached to the king. There was no need to search for branches after leaving the root. He, therefore, made up his mind to go to the king. He went to the king and offered blessings to the king. And the Brahmin wanted to debate with the pandits of king's court.

The king consulted his retainers : " Is there any scholar to debate with the Brahmin ? ". The king's assembly told him about the Brahmin named Māṭhara from Nalada village of Madhyadeśa. And they arranged a debate in two groups. The king asked his assembly : " Who will open the debate ? ".

The assembly suggested to the king that the Brahmin from Dakṣiṇāpatha would open the debate.

The Brahmin from Dakṣiṇāpatha asked Māṭhara about the Pañcaśatika Tantra. Māṭhara answered his question promptly and defeated the Brahmin and told him that, that was not the rule of debate to ask anybody such a tricky question. Then Māṭhara said : " You will not be able to defeat me according to the rule of debate; so you ask me such tricky questions. Such tricky questions may not be acceptable. " Saying that Māṭhara kept quiet. Then the king invited his assembly for judgement and the assembly declared Māṭhara, a learned debater. The king wanted to give Māṭhara some award for his success in debate and to know about his residence.

Māṭhara answered : " I live in Nalada village ".

The king offered him the Nalada village as a gift.

It proves that Madhyadeśa was culturally more advanced than any other country at that time. Many learned people lived in Madhyadeśa.

And Madhyadeśa was also a famous place to study the Vedas then because the people of Madhyadeśa were very well-versed in the Vedas in the early days.

Cultural Status (of Madhyadeśa)

It is evident from above that Madhyadeśa was more advanced in culture than Dakṣiṇāpatha.

Here cultural advancement means both the material and spiritual. As regards its material culture Madhyadeśa had economic prosperity and the township was prevalent with agricultural sufficiency in those days.

Its towns and cities, parks and gardens, lakes and rivers have been mentioned time and again. Its villages were not neglected. Madhyadeśa was the country par excellence, that is elaborately described in the Mūlasarvāstivāda Vinaya. Madhyadeśa was almost exclusively the world in which the early Buddhists spread themselves. It was Vajrasana (Bodhagayā) on the eastern district of Madhyadeśa where Goutama achieved the Buddhahood and his Dharma was first preached at Vārāṇasī (Kāśī) and the Dharma of his active life was staged on the Madhyadeśa.

The people of Madhyadeśa were regarded as wise and virtuous. It was the birth-place of noblemen including the Buddha. Mallalaśekkhara remarks that the people of Madhyadeśa considered peacocks flesh as luxury.

Madhyadeśa was a great centre of industry and trade. Material culture always depends on the trade and commerce of a country.

There existed trade relation between Madhyadeśa and Taxila. The people of Madhyadeśa used to go to trade with many caravans full of merchandise to Sindhu. The people of all parts of northern India flocked to Madhyadeśa in the wake of commerce and other pursuits. Moreover, it was a seat of many famous historical kingdoms in the past, containing the famous city of Ujjayinī. It was in very prosperous condition early in the 5th century A. D.

Spiritual Culture

As regards the spiritual culture of Madhyadeśa, Vedic, Buddhist and Jaina traditions developed simultaneously. Buddhism mainly concerns with the sacred life of Buddha and the propagation of his teaching. Madhyadeśa acquired an orientwide celebrity as the most important seat of Buddhist learning and culture in those days.

Madhyadeśa contributed a good number of the Bhikkhus and Bhikkhunis having fame and honour.

Buddha travelled independently or with his disciples from city to city and from village to village in Madhyadeśa to preach his Dharma. Furthermore, Buddha gave his First Discourse on the Dhammacakka Pavattana, through which he could move the wheel of Dharma.

The spiritual culture does not always mean the attainment of higher realization through deep mind inquest of the truth by meditation or yoga.

Madhyadeśa was also an important seat of Medicine prevalent in the pre-Christian period in Bhāratavarṣa. According to Vinaya, when the king of Gāndhāra was suffering from jaundice a king from Madhyadeśa (Bimbisāra of Magadha country) sent his court physican Jīvaka to treat the king in the 6th century B. C.

In conclusion a verse¹⁴ from the Mūlasarvāstivāda Vinaya may be quoted here to show the excellence of people belonging to the Madhyadeśa.

“ The Inhabitants of the east (Pūrvadeśa) are intellegent, those of Dakṣiṇāpatha are hospitable, those of Paścimadeśa may be malignaant whereas the people of Uttarāpatha are harsh ”.

It therefore, suggests that the people of Madhyadeśa were the śiṣṭajanas who were culturally more advanced than the rest of the country.

(14) Buddir vasati pūrvadeśa dakṣiṇapatha, paysuuna paścimadeśa parayasa cottarapatha.

HISTORY SECTION

IMPORTANCE OF THE ESPIONAGE SYSTEM IN KAUTILYA

By

MRS. MEENAL PARANJPE

Last two years have been really eventful where world history is concerned. More we examine these events carefully, more we realise the importance of espionage system as a most essential arm of governmental machinery. Even if we see the events that took place in India, the above mentioned fact emerges again and again.

The necessity of the operation Blue Star, assassination of Prime Minister Smt. Indira Gandhi, busting of the spy rackets of Coomar Narain and Ram Swaroop, besides these, terrorist activities like explosion in Kanishka, transistor bombs suggest the dire need for improvement in espionage network in our country.

World events were of no less importance. Walker spy ring that was busted in U. S. A., assassination of Mr. Olaf Palme the Prime Minister of Sweden. Liquidation of peace ship by French spy masters in Newziland's water which opposed testing of Nuclear bomb. Increasing terrorist activities demand more and more from the intelligence agencies of world.

The mass espionage or espionage networks that we see today in the world were mainly developed during and after the world war II.

But interestingly enough, our ancient thinkers never ignored this fact. In fact they have given utmost importance to this particular organ of governmental machinery. The brief history of development of the espionage system is as follows.

Regarding Indian history, first references are found in R̥gveda. Saramā the bitch of gods was sent by Indra to find the treasure of cows away by Paṇs¹⁻². In Atharvaveda, "Varuṇa was said to have a number of spies who were thousand-eyed and who went forth hither thither."³ So it can be said that the idea of spy was not new. We find that in Vedic period

1. R. V. X, 108-2-4

2. Other ref. in R. V. are IV iv. 3, 1. 62. 3, 1. 72, 8. 2, 24-6-7.

3. A. V. iv. 16. 4.

they were mainly used for military purposes, or to find out stolen valuables. But from these references exact system and functions of espionage cannot be judged. Probably they did not have such developed espionage system. Only individual spies were sent to gather immediately required information.

Two great epics Rāmāyaṇa and Mahābhārata are full of references regarding spies.

For example in Rāmāyaṇa Sūrpaṇakhā tells Rāvaṇa the necessity and the importance of the spies in the following words : " Since kings are informed by their spies as to what is taking place abroad; they (spies) are said to be farsighted (Dīrghacakṣu)⁴ There are also number of references in Aranya, Yuddha, Kishkindhā, and Ayodhyā Kāṇḍa.

The following quote from Māhabhārata indicates the utmost importance given to the espionage system and secrecy of the counsel for the proper running of the state " A kingdom is said to have its roots in spies and secret agents and its strength is said to lie in secret counsels of the policy."⁵ This point is stressed again and again in Ādi, Sabhā, Śānti and Droṇa Parvans.

But in all these discussions on the espionage in various works, most important is the espionage system as described and advised by Kautilya.

The difference between Kautilya's and other works is that it is for the first time we find an espionage network fully discussed. It is also for the first time the we come across the classification and catagorisation of the various spies and their functions. Also for the first time various espionage institutions are discussed, as well as their relationship among themselves and with individual spies is clearly described.

Classification of espionage system is as follows : In Arthaśāstra Kautilya first suggests Saṁsthotpatti or the establishment of the institutions and organisations for the purpose of espionage.

Kautilya has made two basic divisions : A) Stationed spying institutions and B) moving individual spies.⁶

A) The classifications of stationed spying institutions.

I) *Kāpatika* : Though it literally means disguised or the one who is cunning;⁷ Kautilya describes him as cunning, bold, and expert in finding

4. Rām. Aranya ch. 33.

5. Śānti Parvan 83.

6. A. S. 1. 11.

7. Sans. Hindi-English dictionary p. 144.

secret of others.⁸ Besides this Kāpaṭika was a student (chātra) who was working as a spy.⁹ Even though Kāpaṭika was an individual spy Kauṭilya included him in institution because he was stationed in one place, most probably a teaching institution.

II) *Udasthita* : The one who had fallen from Saṁnyāsāśrama was called Udasthita.¹⁰ But still he was supposed to be intelligent and of good character.¹¹

He was supposed to establish a business centre with the help from the money provided by the minister in charge of the espionage on the land given to him by the state. After establishing a proper trade centre (either farming, husbandary or merchandise) he was supposed to take care of parivrājakas by providing them food and shelter. Thus from these people he was supposed to find out the ones who were interested in doing such work and thus recruit them and tell them to work for king and relay all the important information to that centre. These spies in turn recruited others from their faiths.¹²

III) *Gṛhapatika-vyañjana* : A farmer who had no means of living was employed by the king and was given capital to establish a farming centre at a given place. He again was supposed to have same qualifications as Udasthita regarding individual ability and character. He was supposed to employ people in this farming and again recruit spies from the people coming in his contact. Thus he was a spy in disguise of gṛhastha.¹³

In the same manner Vaidehaka-vyañjana was a merchant who established a trade centre. And last is Tāpasa-vyañjana who established himself as siddha and his disciples worked as spies.¹⁴ Following was the classification of the individual spies.

1. Sattrin, 2. Tlkṣṇa, 3. Rasada, 4. Bhikṣukl.

1. *Sattrin* : These were moving individual spies appointed and responsible to the king only. Mostly these were close relatives or acquaintances of the king himself. They were posted especially to keep an eye on the important officials, mantrins, antapāla, āṭavikamukhya. It seems they were good at disguising themselves and appeared very much trustworthy. Their

8. A. S. 1, 11, 2.

9. Ibid.

10. Ibid. 1, 11, 3.

11. Ibid. 1, 11, 4.

12. A. S. 1, 11, 5-8.

13. Ibid. 1, 11, 12, 16.

14. Ibid. 1, 11, 16, 23.

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main function was to relay all the available information to the stationed institutions.¹⁵

2. *Tikṣṇa* : These individual spies were ones who did not care for their lives and were very brave and well versed in the art of fighting. They were also ready to take any risk. They were often appointed in the households of officers as servants.¹⁶

3. *Rasada* : The people who were ruthless, devoid of any feelings and cruel were the ones who poisoned to kill unwanted persons.

4. *Bhikṣukī* : These deserve special attention as they establish the fact of dictant force of women spies. Till this reference hardly any reference is found in the history. This shows that even women from upper castes used to work as spies. *Bhikṣukī* was generally a *parivrājikā* Brahmin widow who was interested in the permanent employment. They were supposed to be from a good background, bold-natured and brave. Generally a good observer and sweet-tongued as she had to secure entry in the inner chamber or the private chambers of wives of high officials. She was honoured and respected.¹⁷

5. *Other Female Spies* : Besides *Bhikṣukī*, there were many other female spies who worked as dancing girls, maid servants, singers, actresses, & *Gaṇikas*. These were also good observers and possessed sharp intellect.¹⁸ No reference of *Viṣakanyā* is found in *Arthaśāstra*. There are also references which indicate use of code language.¹⁹

The information arriving from three different sources was advised to be trustworthy.²⁰ If spies gave wrong information, they were removed from their jobs. Thus it can be seen that with this network the espionage institutions run by stationed spies served as the main link between individual spy and the person in charge of the espionage department. Because of these institutions identity of the actual spymaster and connection between him and other spies remained a secret just as it is expected in modern times. These institutions also served as facade or presentable front and therefore a meeting place for the spies and a place where they could relay the information. Just as in modern times spies have what they call safe houses or drops or walk ins.²¹ It can be noted here how Kautilya covered

15. Ibid. 2. 25. 12-15.

17. Ibid. 1. 12. 4, 9. 10.

19. Ibid. 1. 12. 11.

20. First such ref. is *Rāmāyaṇa Ayodhyā*. Then A. S. 1. 12. 15.

21. The secret world of spies K. Narayan. 27-2-85.

16. Ibid. 1. 12.

18. Ibid. 1. 12-13.

each and every class of the then existing society. The spies were not only appointed on the states officials but also on enemy officials holding important posts.

Ambassador in Arthaśāstra also played an important role as a spy-master. Even though there was not a custom of sending an ambassador permanently to other countries he served as a contact for spies in those countries; as well as double agents were recruited by him. He was supposed to find out defence arrangements and weak spots of those countries. Therefore Kauṭilya also advises to keep an eye on the employees who have come from other countries.²²

The description of this network in Arthaśāstra indicates a fullfledged espionage department functioning inside and outside the state.

The importance of Kauṭilya lies in the fact that it is for the first time that we get full description of the espionage network in the history of mankind. The brief history from other countries shows us this fact.

1. The Chinese author Sun-tzu of 500 B. C. described the spying system to some extent in book of war. But as compared to Kauṭilya it appears as beginning of the organised network. No reference is found regarding espionage institutions or complex operations of espionage network.²³ Sun-tzu described power of spies as wonderful, But his description of village, inner spies, converted spies, death and living spies is limited and basic function is military rather than anything else.²⁴

2. Another example is of Chengiz Khan who used spies for his military gains. He owed his spies who went ahead disguised as merchants, and got the information about the place he planned to attack. His able spy masters were Chepe and Suta.²⁵

3. The first organised espionage system in west came into being during the reign of Elizabeth I around 1569. The spymaster was Sir Francis Welshingham.²⁶

4. In France first espionage network was organised by Cardinal Richelieu who helped to concentrate power in the hands of Bourbons.²⁷

22. A. S. I. 16. 24-26, 33, 1. 16.35.

23. Book of War P. 71.

25. Secret World of Spies K. Narayan.

27. Ibid.

24. Ibid

26. Ibid.

28. Ibid.

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5. By the end of 17th century famous author of Robinson Crusoe Daniel Defoe modernised English espionage network by following his footsteps.

6. Fredrik the Great of Prussia was the one who brought this system in Germany.

7. Peter the Great of Russia followed his footsteps.

However, architect of the mass espionage in modern times Wilhem Stieber of Prussia was followed by Himmler Chief of dreaded Gestapo.

In Russia after revolution K.G.B. emerged out of Checka. In U. S. A. C. I. A. grew out of wartime office of strategic services O. SS. It was set up as late as 1947 by an act of Congress.²⁹ This brief history shows that all over the world the importance given to espionage system and its development is mainly product of recent times. Whereas amazingly Kautilya not only appeared to have realised its importance much more but also utilised it to fullest extent.

There is a tremendous timegap between Kautilya's and modern times. There are fantastic scientific and technological advancements. But amazingly most of the functions that Kautilya listed are same as we have today.

1. First of all Kautilya is the first person who distinguished between a) Internal and b) External spying system.³⁰

a) Internal spying not only included watch on important officials but also the following important functions

i) It is noted that first time in the world history we come across anti-corruption function. This acted as checks and cross-checks on the administrative machinery which is absolutely necessary.

ii) Just as we have C.I.D. in India, Scotland Yard in U. K. F. B. I. in U. S. A. to investigate criminals and antisocial elements we find same function in Kaṇṭaka-nirmūlana chapter.³¹

iii) Thirdly another important function of espionage network was to keep an eye on merchants who deceived state and customer either by trying to avoid octroi, or by giving undervaluation of the goods, creating false scarcity of goods, or by using false weights or by selling adulterated

29. Ibid.

30. A. S. 4. 4.

31. A. S. 4. 5, 4. 6, 4. 7.

or cheaper quality goods for the price of higher quality.³² Even today we have different departments who look into these matters.

iv) Spies were also used to root out terrorist and other antistate elements.³³

v) Use of spies in situational tests before appointing amātyas is still novel and can be of practical application even today.

B) In the external espionage following are the functions given in Arthaśāstra.

i) To have fullest possible information about enemy's important officials.

ii) It was important to get proper realistic picture of enemy's strength and weaknesses.³⁴

iii) Major strategy in the enemy country was to create dissension among enemy officials, important people, king and his other colleagues³⁵.

iv) If enemy was powerful he could not be defeated on the battle field spies were the best weapons who weakened that state by sabotaging³⁶.

v) The description in Arthaśāstra about double agents in enemy country seems just as it happens in modern times.

vi) It is for the first time in the history we come across discription and use of women spies.

These above mentioned points speak volumes of significance and importance of the Kauṭilya's espionage system. This again proves another fact that we learn history not only to learn what took place where and when but we also should discover certain basic principles which stand the test of time and should be practically applied. Here it can be seen that Kauṭilya had tremendous foresight to recognise the importance of proper espionage network and he also had a practical mind to utilize it to the fullest extent by conceiving specialized functions much ahead of his times. His methods were ancient but the principles underlying them are still new and can be applied to any land and at any time.

32. Ibid. 4. 2.

33. Ibid. 5. 1

34. Ibid. 1. 16. 24-26 & 9. 6. 53-55.

35. Ibid. 7.13 & 7. 14 9. 6 & 11. 1, 12. 1. 12 3.

36. Ibid. 12.6, 13. 1 & 13. 2, 13. 3.

A NOTE ON THE LOST BRHATKATHA

By

PRATAP BANDYOPADHYAY

Guṇāḍhya's *Bṛhatkathā* (henceforth abbreviated as *BK*), along with the *Rāmāyaṇa* and the *Mahābhārata*, has acted as inexhaustible storehouse for the classical Sanskrit literature. The influence of these three works on the posterior literature can be aptly compared with that of Homer's epics on the classical Greek literature. Unfortunately, *BK* is not handed down to us. Even for knowing its contents we have to depend on its later versions—mainly Somadeva's *Kathāsaritsāgara*, Kṣemendra's *Bṛhatkathāmañjarī* and Budhasvāmin's *Bṛhatkathāślokaśaṃgraha* (incomplete), the first two representing a Kashmirian recension and the third a Nepalese one. The two recensions show considerable differences. Even in the Kashmirian recension, the *Kathāsaritsāgara* is much more elaborate than the other one. Thus, regarding the exact contents of the original work no definite idea can be had. While the aforesaid existent versions are in Sanskrit verses¹ *BK* was in the Paiśācī Prakrit and most probably in prose, as would appear from the quotation by Bhoja (see below), though there might have been occasional verses too.

When was *BK* lost, it is hard to ascertain now. It appears that Daṇḍin, a literary critic of the 7th or early 8th century A. D.², did hear of *BK* but did not actually see it, as he says :

bhūtabhāṣāmayīm prāhur adbhutārthām bṛhatkathām||³

‘They say that the *Bṛhatkathā* with its marvellous stories is composed in the language of the ghosts (Paiśācī)’

1. For two other versions, one in Old Jaina Maharashtra and the other in Jaina Tamil, see L. Sternbach, *Aphorisms and Proverbs in the Kathāsaritsāgarā*, Vol. I, Akhil Bharatiya Sanskrit Parishad, Lucknow, 1980, Introduction, pp. 42-48.
2. For the date of Daṇḍin, see Sushil Kumar De, *History of Sanskrit Poetics*, in Two Volumes, Second Revised Edition, Firma K. L. Mukhopadhyay, Calcutta, 1960, Volume I, pp. 67-67; P. V. Kane, *History of Sanskrit Poetics*, Fourth Edition, Motilal Banarsidass, Delhi, 1971, Part I, pp. 98-133.
3. Daṇḍin's *Kāvyaadarśa*, edited with Commentary of Premacandra Tarkavāgīśa by Kumud Ranjan Ray, Calcutta, 1956 (editor's date), I, 38, C-D.

Bāṇabhaṭṭa seems to betray his acquaintance with *BK* when he says :

samuddīpitakandarpā kṛtagaurīprasādhānā |
*haralīeva no kasya vismayāya bṛhatkathā ||*⁴

‘Whom does not the *Bṛhatkathā* astonish like the graceful play of Hara? The former incited love and the latter burnt Cupid; both entertain Gaurī.’

Words of appreciation like this can only come from the pen of one who has first-hand knowledge of the work. The date of Bāṇabhaṭṭa, who adorned the court of King Harṣavardhana and wrote the *Harṣacarita* on the latter's life in 7th century A. D., is fairly certain. In all probability, *BK* got lost sometime in the 7th-8th century in between the periods of Bāṇabhaṭṭa and Daṇḍin.

G. A. Grierson maintains that *BK* was available as late as the 17th century A. D. This is based on a reference to *BK* and its language in the Prakrit grammar of Mārkaṇḍeya in the 17th century.⁵ V. Raghavan establishes with arguments that Bhoja's citation of a Paisācī Prakrit passage in the *Śṛṅgāraprakāśa* (11th century A. D.) is from Guṇāḍhya's work.⁶ If this be accepted, *BK* must be taken as known in the 11th century.⁷

There is no solid ground for dismissing the above references as secondary. Even if we entertain such a possibility, the question would arise—what was the original work on which the later versions were based? According to Félix Lacôté, there was a Kashmirian redaction of the original *BK* on which the works of Kṣemendra and Somadeva were based.⁸ There is a serious difficulty in accepting this view. In the very introductory part of the *Kathāsaritsāgara*, Somadeva says :

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4. *Harṣacarita*, edited with the Commentary of Jivānanda Vidyāsāgara by Āśvabodh Vidyabhushan and Nityabodh Vidyaratna, Calcutta, 1939, Introductory verse 18.
 5. ‘The *Bṛhatkathā* in the Mārkaṇḍeya’, *Journal of the Royal Asiatic Society of Great Britain and Ireland* for 1913, London, MDCCCXIII, p. 391.
 6. *Bhoja's Śṛṅgāraprakāśa*, Third Revised Edition, Madras, 1978, Ch. XXVIII, pp. 834-40.
 7. For the date of King Bhoja of Dhārā, see Sushil K. De, op. cit., Vol. I, pp. 133-36; P. V. Kane, op. cit., Part I, pp. 260-62.
 8. *Essay on Guṇāḍhya and the Bṛhatkathā*, Translated from the original French by the Rev. A. M. Tabard, Bangalore City, 1923 (Reprint from the *Quarterly Journal of the Mythic Society*, 1913-1), passim, specially Part II, Ch. I, pp. 48-109.

*bṛhatkathāyāḥ sārasya saṃgrahaṃ racayāmy aham ||*⁹

‘I am going to prepare a gist of the *Bṛhatkathā*’. And also :

*yathā mūlaṃ tathaivaitan na manāg apy alikramaḥ /
granthavistarasaṃkṣepamātraṃ bhāṣā ca bhidyate ||*¹⁰

‘It is just like its original, there is not even the slightest deviation; the only difference lies in the elaboration and abridgement of the text and the language’.

Thus, as per the above statement, Somadeva had before him the original (*mūlaṃ*) *BK* which he followed faithfully with some elaboration and abridgment, but his language differed from that of the original. As regards the *Bṛhatkathāmañjarī*, Kṣemendra tells us in the concluding portion of the work :

*seyaṃ haramukhodbhūtaṃ kathānugraha-kāriṇī /
piśācavāci patitā sañjātā vighnadāyini ||*

*ataḥ sukhaniṣevyāsau kṛtā saṃskṛtayā girā /
samāṃ bhuvam ivānītā gaṅgā śvabhrāvalambini*¹¹ //

‘This pleasing story coming from the lips of Hara created impediments as it fell over the language of the devils. Therefore it has been made easily accessible with the Sanskrit language like the Gaṅgā contained in a hole but (later on) brought to the plane’.

According to this statement, since the original story, as told by Lord Śiva, was not easily understood Kṣemendra took up the task of rendering it into Sanskrit. It appears from this that Kṣemendra reproduced the original *BK*.

Thus, in all probability, *BK* was known to Kṣemendra and Somadeva in 11th century A. D.¹² Though Kṣemendra’s statement is not that

9. *Kathāsaritsāgara* of Somadevabhaṭṭa, edited by Jagadish Lal Shastri, Motilal Banarsidass, Delhi, First Edition, 1970, Reprint, 1977, I. 1. 3. C-D.

10. Ibid., I. 1. 10

11. *Bṛhatkathāmañjarī* of Kṣemendra, edited by Shivadatta Sharma and Kashinath Pandurang Parab, Meharchand Lachhmandas, New Delhi, 1982 (reprinted from the 1931 edition of Nirnay Sagar Press, Bombay), XIX. 29-30.

12. For the dates of Kṣemendra and Somadeva, see S. N. Dasgupta (General Editor) and S. K. De, *A History of Sanskrit Literature, Classical Period*, Vol. I Second Edition, University of Calcutta, 1975, p. 96.

much convincing on this point, that of Somadeva is fairly clear, and there is no valid reason for disbelieving his words. Naturally the question arises—how can Somadeva (and Kṣemendra) know *BK* when the same seems to have been lost by the time of Daṇḍin?

It is, therefore, suggested that the lost *BK* was restored before Somadeva (and Kṣemendra) flourished in the 11th century and that the said work was lost again—may be after Mārkaṇḍeya in the 17th century A. D. —not to be restored until now. We may cite here a parallel instance of the restoration of an important lost work. Vāmana's earliest commentator Sahadeva informs us that the text of the *Kāvya-lamkārasūtravṛtti*, once lost, was restored by Mukulabhaṭṭa.¹³ Fortunately, the work was not lost again and has been studied since then as a highly popular manual of Sanskrit poetics.

It is a great misfortune that an important work like *BK* would be lost. This might have happened, as Ludwik Sternbach suggests, because of its obscure language.¹⁴ The very name *Paśācī* or *Bhūtabhāṣā* suggests that it was not a literary language or generally understood. The work was popular mainly for its stories which had a continued oral tradition as recorded by Kālidāsa in the expression *udayanakathākovida-grāma-vṛddhān* (where the old people of villages are well acquainted with the stories of Udayana), qualifying Avanti, in the *Meghadūta*¹⁵ (I. 31) and also in the following verse of the same poem (I. 34):

*pradyotasya priyaduhitaram vatsarājo'tra jahre
haimaṃ tādadrūmavanam abhūd atra tasyaiva rājñah |
atrodhhrāntaḥ kila nalagiriḥ stambham utpātya darpād
ity āgantūn ramayati jano yatra bandhūn abhijñah ||*

'The king of Vatsa got away from here with Pradyota's dear daughter. Here was the golden garden of palm trees of that very king. Here Nalagiri moved about in intoxication uprooting its tying post. There

13. See Chimanlal D. Dalal's edition of Vāmana's *Lingānufāsana*, Gaekwad's Oriental Series No. VI, Baroda, 1918, Introduction, p. VIII.

14. Op. cit., Introduction, pp. 12–13. As the story goes, such a 'barbaric' language of *BK* was disliked by King Śātavāhana (*paśācāṃ nīrasaṃ vacaḥ—Kathāsarit-sāgara*, I. 8. 15; cf. *BKmañjarī*, I. 3. 87).

15. Edited with the Commentary *Sanjivini* of Mallinātha by M. R. Kalo, Sixth Edition, Bombay (N. D.)

the people well acquainted with (these *BK* stories) entertain friends coming from outside '.

If it be true that *BK* was once restored, we may hope one day it may come out again from a collection of old manuscripts as a result of constant pursuit of our hidden treasure by enthusiastic lovers of Oriental research, thereby bringing all speculations and guess work to a happy end.

ARCHAEOLOGY SECTION

INVESTIGATIONS INTO THE PREHISTORIC ARCHAEOLOGY OF NORTH-EAST INDIA

By

MISS MINARVA SONOWAL

Physical Background of North-East India :

Physically North-East India (Long. $29^{\circ} 46'$ and $97^{\circ} 4'$ E and Latitude $22^{\circ} 0'$ and $29^{\circ} 18'$ N) is well defined by towering Himalayan ranges on the north, and by the forest clad and highly dissected ranges of the Indo-Burmese border on the east and the south and to the west, it opens up through the Brahmaputra Valley into the vast plains, of the Bengal Delta (Sharma, T. C. 1984:1).

Naturally, it is very rich for its flora and fauna and also the world's highest rainfall area is situated in this region. This region is regarded by geographers and Botanists as an ideal place for early plant domestication and food production (Vavilov, 1949; Sauer, 1952; Harris, 1973).

The Earlier Workers

Earlier, there was very little systematic investigation into the prehistoric archaeology of this region. Initially the British civil officers were responsible for discovering the prehistoric evidences in this region. They were Sir John Lubbock (1867), Capt. Steel (1870), Lt. Barron (1872), J. Cockburn (1879), H. H. Godwin Austeen (1875), John Anderson (1871), J. H. Hutton (1924, 1926, 1928), J. P. Mills (1933) etc. They collected smoothed stone-tools from Nagaland North-Cachar Hills, Khasi Hills, Mishmi Hills of Arunachal Pradesh. Some neolithic antiquities were discovered in a stratified context at a tea-garden near Biswanath in Darrang district of Assam, which were deposited in Indian Museum, Calcutta in 1908 and these were studied by J. Coggin Brown (1914) and Dasgupta (1913). During this period, a large number of smoothed stone-tools were collected by G. D. Walker, in the Garo Hills and by J. P. Mills and C. W. Pawsey in the Sadiya Frontier area. These were deposited in the Pitt Rivers Museum of Oxford University and Prof. Dani (1960) studied these collections. These collections have proved that the North East India States were very rich in

neolithic antiquities. Worman (1949) has given comments on Assam as a corridor through which neolithic culture entered India.

Progress Since 1947 :

After the establishment of the department of Anthropology in the University of Gauhati, Professor M. C. Goswami collected a large number of tools from different parts of North-East India. These collections are now available in the Museum of the department of Anthropology, Gauhati University. These are studied by Professor T. C. Sharma (1966).

Explorations and Excavations

Systematic investigations into the prehistoric archaeology of North-East India began in 1960-61. Professor M. C. Goswami, Professor T. C. Sharma carried on exploration and excavation in the Langting and Mahur river valleys of North-Cachar Hills. A stratified neolithic site was discovered by them at Daojali Hading which is located on the ridge of a low Tertiary Hill inside the Langting Mupa reserve forest. The site was tested by trial excavation.

Since 1966, the Post-Graduate Department in Gauhati University has been conducting regular explorations and excavations as a part of the training programme of the student in the river valleys of Ganol, Rongram, and Simsang of the Garo Hills. This resulted in the discovery of a large number of stone age sites which yielded cultural material of all the phases of the stone age. Several experts in Archaeology and Geomorphology namely Prof. K. Deo, B. Codrington of London University (1960), Prof. H. D. Sankalia (1970), Prof. R. V. Joshi, Dr. S. N. Rajaguru and Dr. S. S. Pappu (1978-79) of Deccan College Post-Graduate research Institute, Poona visited the stone age sites and carried on geomorphological and archaeological investigations in the above mentioned river valleys of Garo Hills.

Prof. Wilhelm G. Solheim of Hawaii University, U. S. A. (1971), Dr. Chester Gorman, Sri. M. N. Deshpande, the Director General of Archaeology in India, and Dr. V. N. Misra (1978) also visited this area. Dr. S. N. Rao (1973) carried on excavations at a neolithic site at Sarutaru located in the South eastern Corridor of Kamrup District, Assam.

B. P. Bopardikar explored the Daphabum area of Lohit district and discovered for the first time in the north-eastern most corner of India stone tools of palaeolithic tradition (Bopardikar, 1972).

O. K. Singh explored in the different parts of the state Manipur and discovered a number of limestone caves near Ukhrul close to the Indo-Burmese border. He dug a trench in cave No. 3 and unearthed both stone and bone tools (Sing, 1972).

Fossilwood stone tools are discovered in Tripura by Shri S. C. Poddar and Ramesh of G. S. I. North Eastern Region (Poddar & Ramesh, 1983; 1-4).

Palaeolithic Cultures of North-East India

Till 1974, only one cultural period e. g. the neolithic was known in the prehistory of N. E. I. After the visit of Dr. Sankalia to Gauhati University and to the Garo Hills in 1971, some of the sites discovered in the Garo Hills yielded cultural relics of palaeolithic period. These sites occur on the ancient terraces of the rivers and hill slopes. The raw material of the industries is a fine grained black or smoky grey igneous rock of basaltic-dolerite.

The tools are classified on the basis of tool typology and technique.

- I. Lower palaeolithic : this period is characterised by pebble tools, handaxes, cleavers and choppers.
- II. Middle palaeolithic : characterised by flake tool industry based on proto-Levalloisian and Levalloisian traditions.
- III. Upper palaeolithic : characterised by blade tool industry based on fluted core tradition.

Soanian or Pebble Chopper Culture

Dr. H. C. Sharma and Dr. S. K. Roy discovered a number of dolerite pebble choppers identical with the Soanian pebble tools. These were collected from the detrital gravel at the confluence of Nagal river with the Simsang. From another detrital gravel, flake tools on chert showing Levalloisian tradition were collected. These tools are comparable to the late Sohan and Indian Middle palaeolithic flake tradition (Sharma and Ray; 1984 : 11).

Hoabinhian cultural material in the Garo Hills :

A typical Hoabinhian site in the Garo Hills is at Rongram Alagiri situated on the third terrace of Rongram river. A trial excavation conducted in the site of Rongram was resulted in Hoabinhian material below the neolithic level and above the gravel. A large number of Hoabinhian implements

have been found partly exposed on the levelled surface of the terrace (Sharma, T. C. : 1984, 13).

Microliths in the Garo Hills :

The microlithic stone tools on doleritic rocks are discovered in the Garo Hills. A trial excavation at Selbalgiri II revealed that there occurred a microlithic horizon below the neolithic level. These are non-geometric in character consisting mainly of micro-serapers and micro-points, micro-blades, cylindrical cores etc.

Palaeolithic in Arunachal Pradesh

B. P. Bopardikar (1972) reported the discovery of choppers, handaxes, cleavers scrapers, flakes, points and cores from the Daphabum area of Luhit district in Arunachal Pradesh.

Palaeolithic in Manipur

O. K. Singh (1972) discovered stone and bone tools in association with charcoal and split bones of wild animals in stratified contexts. The stone tools described by Singh as handaxes, scrapers, points, blades, burnis, borers and flakes are made on soft limestone and the bone tools consisting mainly of scrapers, points and awls are comparable to those found in Kurnool caves.

Palaeolithic in Tripura

B. C. Poddar and N. R. Ramesh of G.S.I. N.E.I. during their morphostratigraphical mapping in Tripura in 1980-83 discovered an outcrops of quaternary fluvial deposits of four tier system of terraces. During the investigations, Shri Ramesh located a dozen rich implementiferous site in the Khowai and Haora valleys in West Tripura district. Silicified fossil wood was extensively used for making implements. The implements, as classified by the collector, consist of axes, cleavers, borers, knives, hammerstones, flakes and a few pebble tools, neatly finished ground and polished celts, basket design potsherds etc. According to the geologists, these assemblages range in the age from upper palaeolithic to neolithic.

North-East Indian Neolithic

There are large collections of smoothed stone tools from Assam, Meghalaya and Nagaland. Some collections are done in Arunachal Pradesh, Manipur, Mizoram and Tripura.

The systematic excavations in Daojali Hading and Sarutaru of Assam, Rongram Alagiri, Selbalgiri, Chitra Abri of Garo Hills, Meghalaya have

revealed the neolithic tradition in this region. The shouldered celts from Sarutarn and Daojall Hading and rounded bult axes from Rongram Alagiri are remarkable.

Neolithic cultures of Nagaland, Arunachal and Manipur consist of shouldered celts, chisels, triangular axes, splayed axes etc. The raw materials are jadeite, oliver green, diorite or serpentine, shale, sandstone and schist, slate etc.

The neolithic economy of North-East India is still an unknown subject. "It can, however, be reasonably argued that the neolithic economy of North-East India was very similar to that of the present day shifting cultivators of the area where cultivation of yam, varieties of tubers, rice, bottle gourd and broad bean were the main cultivated plants, the cultivation being done with the help of digging stick and the ground stone celts served as the blades of weeding hoes". (Sharma : 1984, 17).

Prehistoric Cultural Sequence in North-East India

On the basis of the stratigraphical evidence worked out by Dr. Rajaguru and on the typotechnological evidence of stone age tools from the Garo Hills, Meghalaya and other places of North East India Professor Sankalia postulated a stone age cultural sequence as in the rest of India, which is given below : (Sankalia; 1981 : 5).

New Stone Age (B) (C. 2000-1000 B. C.)

New Stone Age (A) (C. 5000-2000 B. C.)

Mesolithic. (C. 10,000-5,000 B. C.)

Late Palaeolithic (C. 20,000-10,000 B. C.)

Middle Palaeolithic (C. 50,000-20,000 B. C.)

Early Palaeolithic (C. 2,00,000-50,000 B. C.)

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INDIAN LINGUISTICS SECTION

THE SYNTACTIC ROLE OF *ADHI-* IN PĀṆINIAN *KĀRAKA*-SYSTEM

By

ACHYUTANANDA DASH

The Pāṇinian *kāra*ka system is the keystone of the syntactic and semantic relations in Sanskrit Grammar¹. The term *kāra*ka is not defined by Pāṇini, but the later grammarians and logicians accept the definition of *kāra*ka as: *kriyānvayitvam kāra*katvam, i. e. 'being the state of an item construed with an action is the state of a *kāra*ka'. The description of *kāra*ka relation in Pāṇini's grammar is no doubt scientific. But the hierarchy of the Pāṇinian *kāra*ka system as it is presented in the *Aṣṭādhyāyī*, sometimes remains ambiguous to the modern students. However, quite considerable research is in progress, especially among Orientalists as well as Modern Linguists in the schools of Relational Grammar (RG) and Transformational Generative Grammar (TGG) on the different aspects of the concepts and theories of relations between the verb and its nominal dependents.

In this paper, an attempt is made to represent the syntactic and semantic role of *adhi-*, a pre-verb (PV) / pre-position (PP) in the Pāṇinian *kāra*ka system. According to Pāṇini's grammar, *adhi-*, is both: an *upasarga* and a *kurmapravacanīya* (*kmpv.*). It is necessary to provide here some explanation of the status of an *upasarga* and a *kmpv.* in a sentence. According to Pāṇini, the 22 PVs/PPs starting with *pra-* etc. are called *upasargas*, when they have an intrinsic semantic relation with the verb (V) (see P. 1. 4. 58-59). To make it more clear: when the PVs *pra-* etc. bring some change or modification or extension to the meaning of a V; then they are called *upasargas*. Thus, Kātyāyana defines *upasarga* as: *kriyāviśeṣaka upasargaḥ*². On the other hand, they (i. e. *pra-* etc.) are called *kmpv.s*

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1. (i) See, S. D. Joshi and J. A. F. Roodbergen, 1975.
(ii) Kiparsky and Staal, 1969.
(iii) G. Cardona, 1974.
 2. See, Mbh. Vol. I, p. 256,

(Continued on the next page)

when they have the status of an independent word and are related semantically with a noun (NP). As *kmpv.s*, they govern either accusative or locative or ablative case-endings (see P. 2. 3. 8-11).

Adhi- is called an *upasarga* if and only if it can bring some change in the sense of the verbal base or if it can extend the meaning of verbal base. For instance :

- (1). *adhigacchati śāstrārtham*, i. e. '(He) understands the meaning of the *śāstra*'.

Here, the original meaning of the verbal base *gam-* is 'to go'; but when it is associated with *adhi-*, the root-meaning is totally changed into 'understanding'. Such is the magic touch of an *upasarga*, which brings a total (sometimes partial) change or modification in the meaning of the verbal base.

Our present problem lies with P. 1. 4. 46 and P. 1. 4. 48, where we find that when intransitive roots like *śīN-*, 'to sleep', *sthā-* 'to stay', *ās-* 'to sit' and *vas-* 'to reside' are associated with the PV *adhi-*, the locative item gets the *kāraka* designation *karman* and accordingly an accusative case-ending is assigned to it by P. 2. 3. 2.

Before stepping into the real discussion on this issue, one point worth noting here is, according to the *vaiyākaraṇas* each and every *kāraka* relation is based upon the 'designations' or 'labels' of the respective *kārakas* given by Pāṇini, but not strictly on their semantic definitions. On the other hand, the *Naiyāyikas* are of the opinion that the *kāraka* relation in Pāṇini's grammar can be represented on the basis of semantic definition of respective *kārakas* to the extent it is possible (Cf. V. N. Jha, 1984). Though the *Naiyāyikas*' view is quite logical and scientific, yet it is not always true to the Pāṇinian description of *kāraka* relations. To my mind the present problem is one of the exceptions to the above mentioned notion of the *Naiyāyikas*.

(Continued from the previous page)

क्रियावाचकमाख्यातम् उपसर्गो विशेषकृत् ।
सत्त्वाभिधायकं नाम निपातः पादपूरणः ॥
निपाताश्चादयो ज्ञेया उपसर्गास्तु प्रादयः ।
षोडशकत्वात् क्रियायोगे लोकादवमता इमे ॥
धात्वर्थं बाधते कश्चित् कश्चित्तमनुवर्तते ।
तमेव विशिष्टद्वयन्य उपसर्गगतिस्त्रिधा ॥

To pinpoint the present problem, let us see these examples :

- (2) / *adhi-śiñ-* / *sā vai dakṣiṇe bhāge dhīyate, tasmād dakṣiṇaṁ bhāgaṁ puṁsaḥ śtry adhiśete* / (Sam. Ar. 2. 4)

i. e. 'That/She is kept on the right side, so the woman sleeps on the right side of the man'.

- (3) / *-do-* / *Candrāpīḍaḥ śayanatalam adhiśīṣye* / (K. 19, 206)

i. e. 'Candrāpīḍa (the king), slept on the (royal) bed'.

- (4) / *adhi-sthā-* / *brahmā'dhyatiṣṭhad bhuvanāni dhārayan* (Tai. Br. 2. 8. 9. 7)

i. e. 'holding upon (the worlds) the Supreme Lord (*Brahman*) resides in the worlds'.

- (5) / *-do-* / *adhiṣṭhati lokam ojasā sa vivasvān iva medinīpatih* / (Ki. 2. 38)

i. e. 'He, the lord of the earth (the king) resides upon the world by (his) vitality just like the Sun.

- (6) / *adhi-ās-* / *darbhāñs tu nā'dhyāsita* / (Tai. Br. 3. 7. 3.3)

i. e. 'but (the *Hotā*) should not sit upon the *darbhas*, i. e. the sacrificial grass'.

- (7) / *-do-* / *aye śimhāsanam adhyāste vṛṣalaḥ* / (Mu. 3)

i. e. 'Hey ! the *vṛṣala* is seated upon the (royal) throne !'.

In this way there are hundreds of examples found in pre-Pāṇinian and post-Pāṇinian literature. What we find interesting here, for our study is: When the verbal bases like *śiñ-* 'to sleep', *sthā-* 'to stay' and *ās-* 'to sit' are preceded by the PV *adhi-*, the locative items like: *dakṣiṇabhāga* and *śayanatala* in (2) & (3), *bhuvana* and *loka* in (4) & (5), *darbha* and *śimhāsana* in (6) & (7) respectively get accusative case-endings. According to Pāṇinian description of *kāraka* relation, an accusative case-ending is assigned to a grammatical object by P. 2. 3. 2. (*karmanī dvitīyā*) and locative case-ending is assigned to a locative item by P. 2. 3. 36 (*saptamy adhikaraṇe ca*). Strictly speaking, on the basis of the syntactic and semantic notions in Pāṇini, the said locative items as defined in the aphorism: P. 1. 4. 45 (*adhāro'dhikaraṇam*) must get the locative case-ending according to P. 2. 3. 36. But instead we find an accusative case-ending to these locative items. Here a query arises: what is the logic behind such usages of a Natural Language (NL)? Well, for the Pāṇinīyas, i. e. the followers of the school of Pāṇinian Grammar,

there is no problem at all; because Pāṇini gives a special aphorism as : *adhiśiṅsthāsām karma* (P. 1. 4. 46) i. e. 'the (designation) *karman* is assigned to the substratum of the action denoted by the verbal bases : *śiñ-* 'to sleep', *sthā-* 'to stay' and *ās-* 'to sit', when they are preceded by *adhi-*'. But for the student of NLs, this explanation is not adequate for the study of Sanskrit as a NL. Because, even after the association of *adhi-*, the PV with the intransitive verbs like *śiñ-*, *sthā-* etc., they do not change their basic verbal meaning, neither is there any indication that transitivity (of the intransitive verbs) takes place.³ Let us look into the present problem in the traditional examples :

(8) $\frac{\text{Hariḥ} \quad \text{Vaikuṇṭhe} \quad \text{śete}}{\text{NP}_1 \quad \text{NPLOC} \quad \text{V}}$ / i. e. 'Hari sleeps in Vaikuṇṭha'.

= (8a) $\text{NP}_1 + \text{NPLOC} + \text{V} (—)$.

(9) $\frac{\text{Hariḥ} \quad \text{Vaikuṇṭham} \quad \text{adhi-śete}}{\text{NP}_1 \quad \text{NPACC} \quad \text{PV} \quad \text{V}}$ / i. e. 'Hari sleeps in Vaikuṇṭha'.

= (9a) $\text{NP}_1 + \text{NPACC} + \text{PV-V} (—)$.

Here in (8), the locative case-suffix : *-Ni* with the NP (*Vaikuṇṭha*) expresses the substratum. But in the sentence (9), the locative NP is seen with an accusative case-ending : *-am* and the verb is preceded by a PV : *adhi-*. According to the traditional interpretation, the PV : *adhi-* transitivity the intransitive verbs and thus, the accusative case-ending is quite justifiable.

Here the main problem lies : Are the intransitive verbs like *śete* etc. really transitivity when they are associated with the PV *adhi-*? Do the substrata like *Vaikuṇṭha* etc. become the object in a real sense? Let us see first, what the traditional scholars say on this issue.

3. Ostler (1979), on the example : *rāmaḥ parratam adhyāste* / i. e. 'Rama is settled on the mountain', accepts the impossibility of interpreting the accusative semantically. He thinks that when the intransitive verbs are compounded with adpositions, they become transitive (p. 344). According to his opinion, the compounding process creates a new LE jointly from the verbs and adposition's LEs. After the compounding takes place, to say in his own words : "it (the verb) takes on a life of its own most particularly, it becomes independent of the continued existence of the adposition as an independent element".

Simple speaking, he thinks on the line of : *upasargena dhātvartho balād anyatra niyate*; which is not the case in the present problem. Because, as a fact we see the sense of the root is kept intact even after its association with the adposition, only the FS is found to be different.

In the school of *Navya Nyāya*, Jagadīśa, the author of *Śabdātākṣi-prakāśikā*, finds here an identity of the objecthood and locationhood;⁴ which is very difficult to think of.

Gadādhara, the author of *Vyutpattivāda*, says on the sentence :

(10) *sthalīm adhiśete* / i. e. '(He) sleeps on the ground'; the accusative case-ending with *sthalī* (the ground) expresses the *ādhāratva* or *ādheyatva* (i. e. substratum). He accepts that the root is initially intransitive and its intransitivity is retained even though it is seen in its transitive form. According to his opinion, just to give a formal / grammatical justification, Pāṇini has to make an exceptional rule, giving a label of *karman* to the locative item.

Of course, he tries to give another explanation on the ground that : *adhiśete* means *śayanam karoti*; where *śayana* is taken to be the *kriyāphalam* (i. e. the result of the action) of the verb *karoti*, and thus, due to the expression of the action which is delimited by the result (i. e. *phalāvacchinna-vyāpārārācakatva*) this (10) can be a transitive construction. According to this second assumption, the roots like *śīṅ-* etc. when preceded by *adhi-* the PV are transitivised and in the conventional sense (*nirūḍhalakṣaṇā*) only they are always used.

But finally, he abandons this second suggestion and reverts to the initial intransitivity of the root.⁵ Here, Gadādhara of course, thinks in a very correct direction. As we see the intransitive verb does not become transitive even after its association with the PV *adhi-*. The only thing that does not convince here is: he tries to impose whatever the meaning (in present case *adhikarāṇatva*) on accusative case-ending. (Almost all the Naiyāyikas do the same). Moreover, he ignores the role of *adhi-* in the present context.

4. cf. "*adhikarāṇatva eva karmatvam*", See. SSP. pt. II, pp. 173-174.

5. See the whole discussion in the *Vyutpattivāda* : अधिशीङ्स्थासां कर्मत्वादिना यत्राधारस्य कर्मसंज्ञा तत्राधारत्वमाधेयत्वं वा द्वितीयार्थः । स्थलीम् अधिश्तेत इत्यादौ तादृशार्थे द्वितीयायाः स्थल्या अधिशयितेत्यादौ कृद्योगे षष्ठ्याश्च साधुत्वार्थमेवाधारस्य कर्मसंज्ञाविधानात् । अथ कृज्जर्ध्वपापरूप-क्रियान्तरं धात्वर्थेऽन्तर्भाव्य शयनादिरूपफलावच्छिन्नव्यापारार्थकसोपसर्गशीङ्प्रभृतिधात्वर्थतावच्छेदक-शयनादिरूपफलाश्रयतयाधारस्य कर्मत्वोपपादनसम्भवात् तादृशसूत्राणां वैयर्थ्यमेव । अध्याद्युपसृष्ट-शीङ्प्रभृतीनामेव च तादृशार्थे निरूढलक्षणा, न त्वनुपसृष्टानामतो न स्थलीं शेत इत्यादयः स्वारसिक-प्रयोगा इति चेन्न । धातोर्मुख्यार्थपरत्वेऽपि दर्शितप्रयोगनिर्वाहाय भगवता पाणिनिमुनिना तादृश-सूत्रप्रणयनात् । तदप्रणीतवतां सर्ववर्मप्रभृतीनां मुख्यार्थपराणां स्थल्याम् अधिश्तेत इत्यादिप्रयोगाणां साधुताया दुर्वारत्वाच्च ॥

The grammarians say here that though *Vaikunṭha* is not the real object, yet it is a grammatical object. By grammatical object, they mean any item which is given a designation of *karman* by Pāṇini.⁶

Anyhow, almost all the Naiyāyikas and the Vaiyākaraṇas alike accept the fact as : *ādhārasya ānuśāsanikakarmatvam*⁷ i. e. the objecthood of the substratum is based on the instruction (that is given by Pāṇini). The term *ānuśāsanikakarmatva* means : though it is not the real object, yet it is assumed to be so on the basis of Pāṇini's instruction. This above discussion shows that, almost all the Naiyāyikas have tried to give a logical explanation of such phenomenon of a NL, but they have failed because and only because they have ignored the role of the PV *adhi-* in these constructions.

Thus, in my hypothesis, here *adhi-*, the PV has an important role in the syntactic and semantic relations of the items in these sentences. And I hope, there is a strong ground for my hypothesis in the traditional school of grammar as well as in Modern Linguistics.

THE HYPOTHESIS :

In the present context *adhi-* is not an *upasarga* as it does not show the characteristics of an *upasarga*. Therefore, I assume it to be a *karma-pravacanīya* (*kmpv.*) because, it has an intrinsic semantic relation with the NP and expresses / implies⁸ the meaning : substratum. Thus, we do not see a locative case-ending with the NP : *Vaikunṭha*. Hence, it does not violate the general principle : *ananyalabhyaś śabdārthaḥ* OR *uktārthānām aprayogaḥ*. The accusative case-ending with the NP : *Vaikunṭha* is also quite justifiable as a *kmpv.* can govern *dvitīyā* by P. 2. 3. 8.

On this hypothesis, there may arise some major objections. The first objection may come from a traditional scholar as : How can *adhi-* express / imply the sense : *adhikaraṇa* i. e. substratum? The second, how can it be considered as a *kmpv.* when Pāṇini has not stated so in this context? The third, if *adhi-* is considered to be a *kmpv.* then how to explain the passive constructions?

6. See, "sakalasādhāraṇakarmatvam ca saṃketaḥ saṃbandhena karmasādhavattvam eva bodhyam", Nāgeśa In VSM. p. 158.

7. See VV. p. 144 and pVR. p. 607-608.

8. In this paper I am not concerned with the two fold opinion on the *upasargas* and *nipātas* as whether they express the meaning (*vācaka*) or imply the meaning (*dyotaka*). This issue needs separate treatment, and thus, I have avoided here this point.

To the first objection, the reply is: in the example (8) the locative case-ending expresses the substratum but in (9) due to the 'Raising' of *adhi-* the same meaning is obtained from both of the sentences. This fact shows that: *adhi-* either expresses or implies the meaning: *adhikaraṇa* i. e. substratum. Patañjali in his *Mbh* and Yāska in his *Nirukta* says "*adhir uparibhāge vartate*"⁹ which directly implies that the meaning of *adhi-* is *adhikaraṇa*. The author of *Bālaṃanoramā* a commentary on SK. 542 (P. 1. 4. 46) says: "*adhis tu saptamyarthasya ādhārasya dyotakah*". Thus, with all these evidences, we can assume that the meaning of *adhi-* is *adhikaraṇa* i. e. substratum. Therefore the locative case-ending is not seen after the NP; *Vaikunṭha* and there is linkage between *Vaikunṭha* and *adhi-*. The accusative case-ending (-am) after the NP: *Vaikunṭha* has no meaning in present construction and is used only for the correctness of the sentence (i. e. *sādhutvārthakam*). Therefore, with these internal and external evidences, we can assume the meaning of *adhi-* is 'substratum' without any hesitation.

To the second question, the answer will be: *adhi-*, the PV. holds true to the definition of *kmpv.*, because it is semantically related to the NP in this construction; but not to the VP. Here, I must make my stand clear that, it is not the same nature of *kmpv.*, that we see in the sentences like:

- (11) $\frac{\text{anu Harim surāḥ}}{\text{kmpv NPACC NP}_1}$ / i. e. 'the gods are after Hari'.

Here *anu* has the status of an independent word and is semantically related to the NP. If we closely examine all the *kmpv.s.* in Pāṇini's *Aṣṭādhyāyī* we will find two varieties of *kmpvs* I will call them *kmpv.-1* and *kmpv.-2*. The *kmpv.-1* is that which has the status of an independent word and semantically related with the NP. Moreover, it is neither associated nor compounded with the VP. The *kmpv.-2* is that which is associated with the verb, but which has an intrinsic semantic relation with the NP. Our present example (9) is the second variety of *kmpv.* i. e. *kmpv.-2*. Such *kmpv.s* are also available in traditional examples like:

- (12) $\frac{\text{nadīm anvavasitā senā}}{\text{NPACC kmpv.PV V NP}_1}$ / (SK. 549. on P. 1. 4. 85)

- (13) $\frac{\text{kutaḥ adhyāgacchati}}{\text{Ad.V kmpvPV V}}$ / (SK. 554, on P. 1. 4. 93)

9. See, *Mbh*, Vol. I, p. 256, L. 7-8. and cf. *Niruktam* 1. 3. 21.

Here, in these examples the *kmpv*-2s : *anu* and *adhi* are seen associated with the VPs.

The third question is: How to justify the passivisation of such constructions, viz., (9) etc. in Sanskrit? This needs some more clarification. Let us see these examples:

(14) *yad adhyāsitam arhadbhis tad dhi tīrtham pracakṣate* / (Ku 6. 56) i. e. 'that is called a 'sacred place', which is resided in by the venerable persons'.

Another example is quoted by Nāgeśa in *Vaiyākaraṇa-Siddhānta-Mañjūṣā* as:

(15) *antaḥ kañcukibhir lasanmaṇidharair adhyāsitā bhūmayaḥ* /

In these examples, we see the root *ās-*, which is associated with *adhi-* bears the passive mark *Kta*, and thus, the NP is marked with instrumental case-ending. According to the tradition, the passive suffix *Kta* expresses *karman* by the Pāṇinian rule P. 3. 4. 72 / SK. 3086 (*gatyarthākarmakāślīṣaśiṁsthāsavasajanaruhajīryatibhyaś ca*). Therefore, if *adhi-* is considered to be a *kmpv*-2 and the accusative case-ending is assigned by P. 2. 3. 8 but not by P. 2. 3. 2. then how to account for the passive sentences? The passive suffix *Kta* is taught on the label of *karman* but not on the label of *kmpv*.

To justify the passivisation in the said constructions, I shall present here two arguments. One is based on the Relational Grammar (RG) of Modern Linguistics and the other on the interpretation of the Pāṇinian rules: P. 3. 4. 72 / SK 3086 and P. 3. 4. 76 / SK 3087.

ARGUMENT ONE :

Before I begin to discuss the present issue, it is necessary to explain roughly the different nature and status of passivisation in Sanskrit. Generally, in Sanskrit the Passive constructions can be classified into three main groups.

They are:

- (i) Accusative Passive or Personal Passive.
- (ii) Unaccusative Passive or Impersonal Passive.
- (iii) Unergative Passive or Pseudo Passive.

Just to exemplify these according to (the maxim): *sthālīpulākānyāya*, let us see the following examples;

- (16) *Devadattena odanaḥ pacyate* / i. e. 'the rice is being cooked by Devadatta'.

This represents the (i) type of Passive.

- (17) *phalitam vṛkṣaiḥ* / i. e. 'the trees have borne fruit'.

This represents the (ii) type of Passive. (See Postal P. M. 1986).

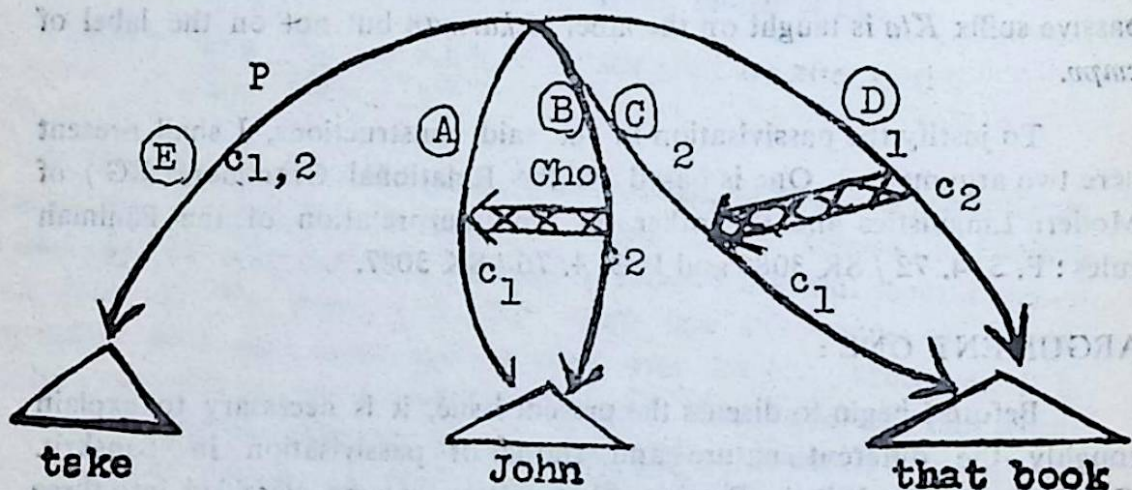
- (18) *śeṣaḥ adhiṣayitaḥ Hariṇā* / i. e. 'the serpent is being slept on by Hari'.

This represents the (iii) type of Passive. The unergative passive is that, which is initially subjective and intransitive and which formally contains a 1-arc and no 2-arc. In the RG terminology, '1' means 'subject' and '2' means 'direct object' and '3' means 'indirect object'. To introduce the basic theory of passivisation in RG, let us see two simple sentences in English.

- (19) John took that book.

- (20) That book was taken by John.

See the diagram:



According to RG, the passive clause is characterized in terms of at least two linguistic strata or grammatical relations. In (21), John heads a 1-arc in the first stratum and a Cho (*Chômeur*=unemployed)-arc in the second; while 'that book' heads a 2-arc in the first stratum and a 1-arc in the second. Under the interpretation of Relational Networks (RNs), (21) embodies the claim that 'John' bears the 1-relation at the first linguistic level and Cho-relation at the second; while 'that book' bears the 2-relation at the first stratum (level) and the 1-relation at the second. Moreover, here A sponsors B and B erases A. So also C sponsors D and D erases C. (See

Postal, 1986, p. 17) Thus it claims that : Passive involves at least two strata or levels of structure. This is called the 'Bistratal' theory of passive. (See & cf. Perlmutter, 1984 pp. 4-5).

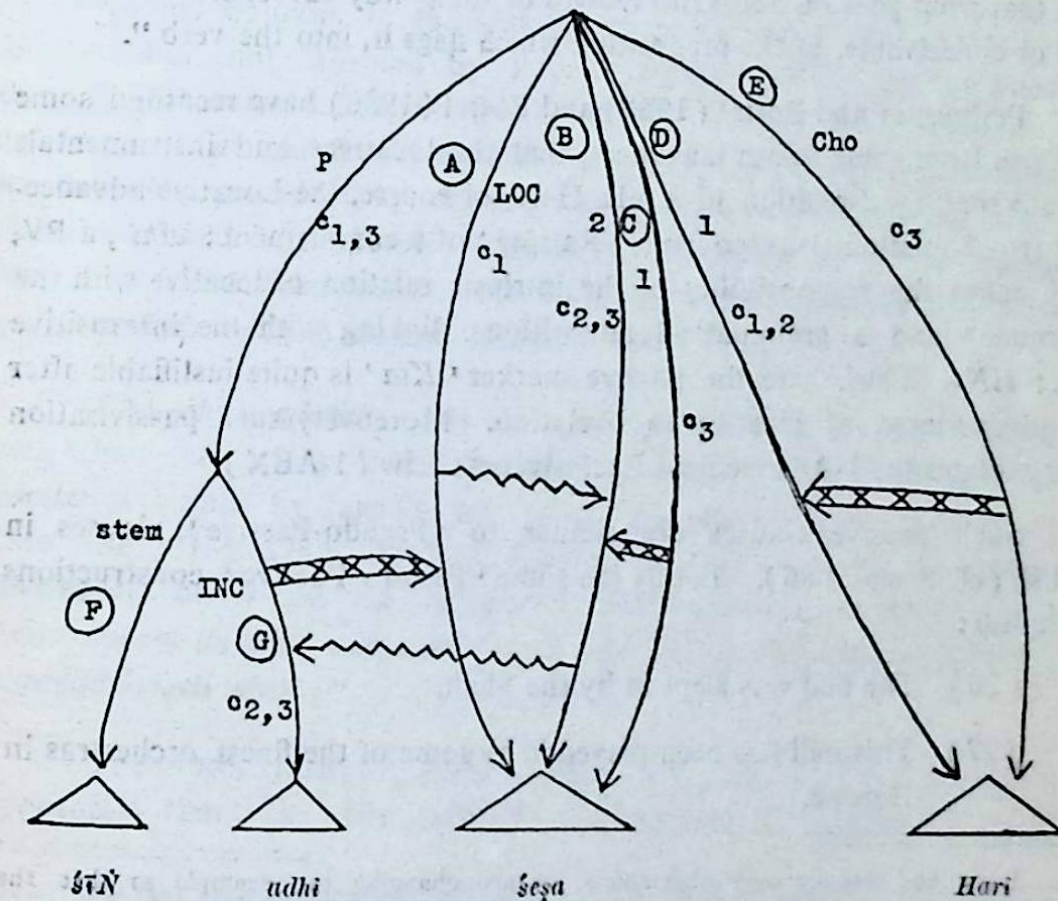
Similarly, the Sanskrit sentences like :

(22) *Devadattaḥ odanam pacati* / i. e. 'Devadatta cooks rice'.

(23) *Devadattena odanaḥ pacyate* / i. e. 'The rice is being cooked by Devadatta'.

can be explained by the bistratal theory of Passive. Here in (23), *-ya-* which is one of the morphological markers of passivisation in Sanskrit, clearly represents the 2-1 Advancement Construction (cf. Rosen, 1984, pp. 55-56).

With this background of passivisation in RG, let us try to explain our present problem, which is somehow complicated and has an overlapping structure. Let us consider the sentence (18) for our study :



Here the passive sentence (18) presupposes two underlying constructions. They are :

(18a) *Hariḥ śeṣe śete* / i. e. 'Hari lies on śeṣa : the serpent'.

28...

(18b) *Hariḥ śeṣam adhiṣete* / i. e. 'Hari lies on the serpent'.

Thus, in the figure (24) *hari* bears the 1-relation in 1st and 2nd level and the Cho-relation in the 3rd level. The *śeṣa* bears the LOC-relation in the 1st level, 2-relation in 2nd and 3rd level and 1-relation in 3rd level. Moreover, A and B both sponsor G and G erases only A; so also B sponsors C and C erases B; D sponsors E and E erases D.

Figure (24) is a modified version of a structure proposed by the relational grammarian Paul Postal, in a personal communication to P. Dasgupta, who had consulted him about this type of Sanskrit sentence. Postal states: "the key thing is that, there is some element bearing a non-nuclear relation which advances to 2, leaving a copy. Suppose it is a locative. Then there will be a locative copy. In English, since locatives are in general flagged, this copy will be, yielding things like :

(25) The serpent is lain on by Hari¹⁰.

because, the copy pronoun itself is invisible in English. It would seem that what goes on Sanskrit involves in some way incorporation of the copy or conceivably, of the preposition which flags it, into the verb".

Perlmutter and Postal (1984) and Postal (1986) have recorded some evidences from some Bantu languages, that the locatives and instrumentals can advance to 2-relation in a NL. Here, of course, the Locative advancement to 2-relation is seen with 'Raising' of a complement: *adhi-*, a PV, which takes the responsibility of the intrinsic relation of locative with the 'Marquee' and a grammatical adpositional linking with the intransitive verb.: *śiñ-*. Thus, here the passive marker '*Kta*' is quite justifiable after the advancement of locative to 2-relation. Moreover, such passivisation never violates the 1-Advancement Exclusiveness Law (1.AEX).

Such passive clauses are similar to 'Pseudo-Passive' clauses in English (cf. Postal, '86). Let us see some 'Pseudo Passive' constructions in English :

(26) The bed was slept in by the Shah.

(27) This hall has been played in by some of the finest orchestras in Europe.

10. Postal had actually used other nouns, we are changing the example so that the discussion bears on our (18). It should be noted that in the same letter Postal says, "It is obviously very difficult to analyse a single sentence without knowing much about the rest of the language. My guess though is that ..." and he goes on to propose the above analysis,

(28) The room was exercised in by Spider Man.

(See Perlmutter and Postal 1984, pp. 100-101).

Another significant point in this connection is that : as a most scientific and logical presentation of the structures of a NL, the grammar of Sanskrit ought to justify also its 'Pseudo Passive' construction(s) with some morphological element(s), which bears an intrinsic semantic relation to the other regular grammatical elements in a sentence. Thus, here *adhi-* the PV has an important role in such Sanskrit constructions.

ARGUMENT TWO :

As we have seen, according to the tradition the rule P. 3. 4. 72 / SK 3086 (*gatyarthākarmakaśīṣaśīṣsthāsavasajanaruhajīryatibhyaś ca*) teaches *Kta* in the sense of *karman* (also in the sense of *kartṛ* and *bhāva*) and in the examples (14), (15), (18) etc.¹¹ the *Kta* expresses the same meaning (see SK. 3086 and *Kāśikā* on P. 3. 4. 72).

In my opinion, in the said sentences, the suffix *Kta* expresses *adhi-karaṇa* but not *karman* by P. 3. 4. 76 / SK. 3087 (*kto'dhikaraṇe ca dhrauvyagatipratyavasānārthebhyaḥ*). Thus, *Kāśikākāra* explains this aphorism as : *dhrauvyārthāḥ akarmakāḥ pratyavasānārthāḥ abhyavahārārthā iti svanikāyaprasiddhiḥ / dhrauvya-gati-pratyavasānārthebhyaḥ yaḥ kto vihitāḥ so'dhikaraṇe bhavati / cakārād yathāprāptam ca / dhrauvyārthebhyaḥ kartṛbhāvādhikaraṇeṣu, gatyarthebhyaḥ kartṛkarmabhāvādhikaraṇeṣu, pratyavasānārthebhyaḥ karmabhāvādhikaraṇeṣu / etc.*

The *dhrauvyārtha* roots as *svanikāyaprasiddha* are : *śiN-*, *sthā-*, *ās-* etc. when they are preceded by *adhi-*. Thus, in support of this, an old *kārika* is quoted by Jagadīśa as : "*dhrauvyāṇām adhiśīṇāsasthānām*" (see SSP. II. p. 173). Bhaṭṭoji Dikṣita in SK. explains *dhrauvya* as *sthairyam*, on which the author of *Bālamānoramā* writes a note as : "*dhrauvyam ity asya vivaraṇam sthairyam iti / sthiribhavanam, upaveśanaśayanādikriyeti yāvat /*".

Therefore, with all these supports, we can strongly stick to our hypothesis that : the *Kta* suffix in the examples (14), (15), (18) etc.¹¹

11. One may take an objection that by P. 2. 3. 68. Pāṇini teaches genitive case-ending for the *kartṛ* when *Kta* conveys *adhi-karaṇa*. Then how to account for the instrumental case-ending in the examples (14), (15), (18) etc ? To this objection our reply is : *Kātyāyana* and *Patañjali* have not commented on this rule. But, in

(Continued on the next page)

expresses *adhikaraṇa* (but not *karman*) by P. 3. 4. 76; since we have seen the suffix *Kta* is taught only in the sense of *adhikaraṇa*, *kartr* and *bhāva* for the *dhrauvyārtha* roots.

Moreover, I did not find any examples like :

(29) **Vaikunṭhaḥ adhiśayyate Hariṇā* /

(30) **anena āsanam adhyāsyate* / etc.

where '-ya-', the passive suffix is found in the sense of *karman*.

Therefore, always in such constructions, whether in passive or active, the PV *adhi-* expresses or implies the sense of *adhikaraṇa* (substratum) and it is regular in pre- and post-Pāṇinian literature. Of course, a few exceptional examples are available in pre-Pāṇinian literature like :

(31) *bhadraiṣām lakṣmir nihitādhi vāci* / (Rg. V. 10. 71. 2)

(32) *yasmin idam adhitiṣṭhati* / (Tai. Br. 1. 1. 3. 6)

But these variations of Vedic language need no comments, as per-Pāṇinian description "*bahulam chandasi*" is enough to serve the purpose. But on the other hand, so far as our hypothesis is concerned *adhi-* being a *kmpv.* can govern accusative case-ending as well as locative case-ending by P. 2. 3. 8 & 9 respectively. Hence, there will be no problem for us to give a grammatical justification to the locative phenomenon in Vedic language also.

Therefore, on the basis of the above arguments, I hope there is every possibility for my hypothesis to be well treated as a thesis.

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(Continued from the previous page)

connection with the earlier rule, i. e. P. 2. 3. 67, to justify the usages like : *ahind śṛptam* and *uhec śṛptam*, Kātyāyana suggests : *śeṣovijñānāt siddham* (Vā. 2 on P. 2. 3. 67). I think the same is applicable in this context also. So there will be no problem with the instrumental case-ending here.

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ABBREVIATIONS :

I.	ACC	: Accusative
	Cho	: Chômeur
	INST	: Instrumental
	kmpv.	: <i>Karmapravacaniya</i>
	LOC	: Locative
	LE	: Lexical Entry
	NL	: Natural Language
	NOM	: Nominative
	NP	: Noun Phrase
	P	: Predicate
	PP	: pre-position
	PV	: Pre-Verb
	RG	: Relational Grammar
	TGG	: Transformational Generative Grammar
	V	: Verb.
II.	K.	: Kādambarl
	Ki.	: Kīrātārjunīya
	Ku.	: Kumārasambhava
	Mbh.	: Patañjali's Vyākaraṇa Mahābhāṣya
	Mu.	: Mūdrārākṣasa
	P.	: Pāṇini's Aṣṭādhyāyī
	PVR.	: Padavākya-Ratnākara of Gokulanātha Upādhyāya
	Rg V.	: Rg Veda
	Sam. Ar.	: Śāṅkhāyana Āraṇyaka
	SK.	: Siddhānta Kaumudī
	SSP.	: Śabdaśaktiprakāśikā of Jagadīśa
	Tai. Ar.	: Taittirīya Āraṇyaka
	Tai. Br.	: Taittirīya Brāhmaṇa
	Va.	: Kātyāyana's Vārttika on P.
	VV.	: Vyutpattivāda of Gadādhara.

PHILOSOPHY AND RELIGION SECTION

KUMĀRILA'S CRITIQUE OF THE THEORY OF APOHA

By

VACHASPATI UPADHYAYA

Kumarila's critique of the theory of Apoha is distinctly executed with great minuteness and permeation. He has consecrated a full section of his magnum opus Śloka-Vārttika in probing the theory of Apoha in its manifold perspectives. Jayanta Bhaṭṭa has bestowed all need of praise for his efforts in Nyāya Mañjarī and has quite significantly observed : "nanu apoha-śabdārthapakṣe mabatiṃ kṛpānavṛtṭim utsasarja Bhaṭṭaḥ" : Bhaṭṭa (viz. Kumārila Bhaṭṭa) has brandished his sword of polemics with a view to demolishing the Buddhist position of the negation of the opposite being, in connotation of words (NM. Vol. I, p. 277).

To begin with, Mīmāṃsakas opine that words have direct reference to objective realities. They have relation with universals and therefore universals should also be taken as stern realities. But, according to the Buddhist standpoint, the real is the unique, casually efficient point-instant which is beyond the words and concepts. The concepts are purely subjective constructions. The universal (thought-construction) is a fiction as it is not given in sense-apprehension. Though the Buddhist altogether discarded the concept of class-characteristic on the basis of the momentary character of everything, they, however, could not ignore the fact that the uniques or particulars or individuals have a number of affinities which testify to the contention that are similar. It has, therefore, become necessary to investigate the association, if any, between thought-constructions (universals, sāmānya or jāti) and the real particulars. The Buddhists have put forth their theory of Apoha which Kumārila Bhaṭṭa has rejected outright.

The theory of Apoha is a forceful attempt to establish :

- (i) that concepts and words have no direct relation to reality; the belief in their objective reference is a transcendental illusion.
- (ii) that the objects of conceptual cognitions are universals which are pure thought-constructions; and

- (iii) that conceptual knowledge, though ultimately false, is empirically valid; because it has an indirect casual relation to reality. (Ref: Dravid R. R. *The Problem of Universals in Indian Philosophy*, p. 265).

We notice three distinct stages in the development of the Apoha theory:

- (a) Dīnnāga, the doyen amongst the Buddhist nominalists and initiator of this theory in the area of logic, represented Apoha as total negation of the other and accepted the existence of something positive only by implication.
- (b) Śāntarakṣita, however, propounded that words mean something positive and negation of the other is given only by implication.
- (c) Ratnakīrti, in his *Apoha Siddhi*, expounded that words mean something unique which is at the same time different from others. Negation and affirmation are simultaneous. Words negate the other and at the same time affirm something.

We now consider the arguments advanced by Kumārila Bhaṭṭa in refuting the theory of Apoha. Kumārila contends that the import of positive words is always experienced as positive not as negation. Apoha, on the other hand, being a pure negation is devoid of verbal cognition. It also cannot be the meaning of words because of being a non-entity, a pure nothing *śūnyatā*. Even if we accept that the meaning of a word excludes the opposite meaning it is not experienced at the level of verbal cognition. Because in such instances as *na pibet* the meaning is that the 'person addressed is to be free from the action of drinking'. Thus the object signified by *na pibet* is the person himself as free from the specific action of drinking: which is distinctly a positive entity. Elaborating his contention Kumārila further states that the substrates of all negative ideas having been proved to be positive entities, as qualified by certain limitations — inasmuch as the Individual, the black or the red cow, could not be the substrate of all cows — the Buddhist must admit of a positive entity in the shape of the class 'cow' (*gotva*). If all generic notions be held to rest upon negative entities, then, for an idea of positive entities, we would have to go down to individual atoms, which alone are wholly free from a generic character. But as a matter of fact we do not fall back upon atoms in our ordinary usages. Therefore, all generic ideas cannot be held to rest upon negatives. In fact, it is only for an explanation of the gross forms of things that we postulate the existence of atoms; hence when the gross themselves would

be negatives — i. e. non-existences — then the atoms could never be cognised. Thus then, it would come to a negation of all existences.

Kumārila Bhaṭṭa further argues that if the signification of words were to consist in Apoha, words signifying different classes, as also the words signifying different individuals, would all come to be synonymous i. e. there can be no distinction between the meaning of the words. It also can be said that the Apohas of different words are different, therefore this objection cannot apply, because there cannot be any difference among Apohas as they are devoid of notions of unity, multiplicity and similarity.

Kumārila has also examined how the acceptance of the Apoha theory posits absurd notions. According to the view of Apohavādin the meaning of a word is taken as 'the negation of the contrary', which will be either of the nature of positive or of negative. In the case of the Apoha — in the form of the negation of non-cow we have the rejection of a positive generic entry — in the shape of the class 'horse', or 'elephant' etc., and thus all the objects rejected by an Apoha would come to be positive generic entities. If, however, the object rejected be asserted to be of a negative character, then its contradictory — i. e., the class 'cow' as rejecting the 'non-cow' could only be a positive generic entity; otherwise, if the negation of a negative entity be said to be non-different from it, then we would have 'cow' — 'non-cow' — a palpable absurdity.

Kumārila in course of his criticism points out the involvement of the most undesirable mutual interdependence. Says Kumārila: Though in the case of other words like 'cow' etc. we could somehow or other, have positive entities as the objects negated, yet, in the case of the word *entity* (*sat*), the object negated by it cannot be other than 'non-entity'. Itself, to non-entity would belong a positive character — which of course is an absurd contention.

Kumārila also discards the Buddhist's contention that Vāsanā — innate beginningless disposition — is the primary source of our conceptual activity. He denies the existence of Vāsanā. According to Kumārila a Vāsanā is produced only by perceptions, and as perceptions belong to positive entities alone, no Vāsanā can belong to a negative entity. The only use of the Vāsanā lies in its being the means of remembering or recalling the objects perceived in the past.

Kumārila has also criticised the image theory of cognition upheld by the Buddhists which maintains that mental images are produced by the words. These mental images are of distinctive character. But Kumārila Bhaṭṭa

does not subscribe to this view. According to him 'the form apprehended in verbal cognition belongs to the external things not to the cognition itself.'

To Kumārila, attributing to negative entities, like the Apoha, such properties as singleness, eternality and pervasion over each separate individual is like trying to weave cloth without any yarns. Kumārila, however, does not decry the concept of negation as part of meaning of the sentence. He has observed that for these reasons, it must be admitted that we can have the negation of something else only in the case of such words as have a negative particles attached to them. In the case of words other than these, it is only the positive form of the object that can be denoted.

In fine, Kumārila's critique of the theory of Apoha posits three pertinent questions pertaining to verbal cognition :

- (i) Is 'the negation of the contrary' (Apoha) a felt element in the apprehension of the import of words?
- (ii) Can there be, logically, a negation without affirmation?
- (iii) Can there be real distinctions and relations among concepts if they are pure thought-constructions? Kumārila answers all these three questions in the negations and, therefore, discards Apoha-theory outright.

TECHNICAL SCIENCES AND FINE ARTS SECTION

HAND-GESTURES OF ODISSI DANCE AS DEPICTED IN ABHINAYACANDRIKĀ

By

SMT. MAYA DAS

1. Introduction :—

The Sanskrit word *abhinaya* is represented by the imitation (visualisation) of the physical and mental conditions¹. Bharata says : representing a play to (towards) audience is meant for evoking 'rasa' in the spectators. Thus *abhinaya* stands for movements, for suggesting *Rasa* (sentiment) and *Bhāva* (state). The very word *Nāṭya* primarily means a dancer. Thus the plays were dance in rhythm. By its rhythmical character conveyed through *abhinaya* and dance, it became a poem fit to be seen (*dṛśya-kāvya*).

So, this *abhinaya* was something allegorical to dancing meant for suggesting ideas and emotions to spectators. This had four different branches, viz., *āṅgika*, *vācika*, *āhārya*, *sāttvika*.² *Āṅgika-abhinaya* comprises different artistic gestures. But *Abhinaya Candrikā* (AC), an Orissan treatise devoted to dance alone, does not mention these divisions of *abhinaya*, though the work fully explains all the four varieties. The AC is the only text on Odissi dance which claims itself to be the sole authority responsible for designating the Odissi dance as classical, allows various regional dance forms as established among which *Udranṛtya* is one.

Āṅgikābhinaya regulates an actor's (dancer's) bearing walk, movements of features and limbs, which are the basis for a dancer. *Abhinaya* is treated as concerning only a *nartakī* (dancer) in many books. *Abhinaya Darpaṇa* (AD) and AC are amongst them. If we cast a glance on the *sāṁgita* literature which has almost always discussed *nṛtya* in its works, an independent work on dance seems to be a tradition of which many works have not been traced. To this category comes the AC. Even Amarsimha the famous lexicographer mentions only *Āṅgikābhinaya* and *Sāttvikābhinaya*.

1. *Sāhitya Darpaṇa* - VI. 2 भवेद् अभिनयोऽवस्थानुकारः

2. *Nāṭya Sūtra* - VIII 9- *Abhinaya Darpaṇa* - 39

2. GESTURES

Gestures are a part and parcel of human life. Gestures can first be met in primitive people's language. They played an important role in the evolution of human speech. Nowadays also when we meet a man who speaks a language in which he is unable to communicate to us, we try to correlate through his gestures. Apart from this it is seen even when words are spoken we use certain gestures to substantiate our emotions. This suggests the power of communication which is inherent in gestures.

2. 1 *Rituals and Gestures.*

The Vedic ritual might have been the source of origination of Hindu plays. Even *Nāṭya Śāstra* (NS) says that *nāṭya* as a whole has sprung from the four Vedas, of which *abhinaya* is traced back to *Yajurveda*. This view cannot be lightly dismissed. The mantras of these rituals were sung to a special rhythm and tone and the gestures of the body denoted the meaning and significance of the verses. *Vājasaneyi Samhitā* formerly mentioned the gesticulation with the hands and the body, which forms an integral part of the ritual³.

2. 2 *TANTRA AND GESTURES*

In tantra *mudrās* or gestures are of mystical importance which are practised in tantric worship. So, in the *Tantraśāstra* of dictionary class we find a vivid description of various gestures used in worshipping while muttering spells, meditating, actions like bathing, invoking a deity, installation of deity, offerings to deity etc.⁴ But the connection of gestures to that of dance, sometimes seems very similar with the tantric *mudrās*. This may be an indication that both dance and tantra have brought their concept of gestures from a common source. Especially our text AC seems to be closely knit to the Tantra literature⁵ by its style of rendering.

2. 3 *Sculpture and Gestures.*

The most striking similarity between the *mudras* of dance and sculpture is remarkable. As in Indian dancing so also in Indian sculpture the *mudrās*

3. *Vājasaneyi Samhitā*-II, IX. 22; also see Griffith's translation on this quoted from *Tantrābhidhāna* ed. by Arthur Avalon

4. अर्चने जपकाले च ध्याने काम्ये च कर्मणि । स्नाने चावाहने शङ्के प्रतिष्ठायाञ्च रक्षणे ।
नैवेद्ये च तथान्ने च तत्तत्कल्पप्रकाशिते । स्नाने मुद्राः प्रवर्तन्त्याः स्वस्वलक्षणसंयुताः ॥

5. Sentences like - शृणु गोप्यतमं रूपं सप्तताण्डुलवल्क्षणाः । Cont ... ॥
Also the sixteen hands and other postures seem to be a part of a deity-worship [Tantric]

and their position constitute an important aspect of technique. Since Indian sculpture and Indian dancing treat the human form and their movements of different parts for identical purpose of suggesting the state of mood, the state being that of soul. So, in both the branches the artist makes a faithful presentation of hand postures according to the laws laid down in the Śilpaśāstras.

2. 4 *Musical treatises and Gestures*

The *āṅgikābhinaya* in the NS is an integral part of dancing. But the principle of suggestion guides the dancer. He never presents things as they are; there will be implicit artistic stylization. Treatises attempt to show the entire range of human emotions and experiences. Ordinarily dancer depends on the gestures almost every minute of the performance. The gestures are mostly finger-manipulations in the musical treatises. Sometimes the direction of movement of the palm is also considered important. Occasionally the movement of wrist also suggests the difference in meaning. After NS there came quite a few works which depicted gestures, following the same pattern. Most texts on dancing classify the hand-gestures into three classes; *saṁyuta*, *asaṁyuta* and *nṛtta-hastas*. To name a few texts with the same classification are—NS, AD. *Samgita Ratnākara* (SR), *Nāṭyaśāstra Saṁgraha*, Mirror of gestures etc. Though the classification is similar there are many differences e. g.; NS enumerates 24 *asaṁyuta* hands whereas AD depicts twentyeight. Apart from this difference in number in gestures, many new gestures, and new names are introduced. Even, many gestures which could have been classified under the use of *asaṁyuta* is also given an independent status, like gestures for different gods and goddesses. This transformation of gestures after NS can be accounted to the gradual change in the dance forms, and their need for new gestures and also elimination of the old ones.

Apart from AC there are many musical treatises found in Orissa as *Samgita Nārāyaṇa*, *Nāṭya Manoramā*, *Samgita Kalpalatikā* etc. These texts also follow the same traditional classification of gestures as in NS, AD and SR etc. But AC is the only text in Orissa which moves away from these traditional classifications and tries to codify the regional form of *Odra Nṛtya* as it was performed in Orissa at the time of the author, Maheswar Mohapatra.

3. *Abhinayacandrikā and Gestures.*

The author Maheswar Mahapatra of the 18th century clearly mentions the *Odra Nṛtya* as a classical dance⁶. But astonishingly he does not

6. नृत्यं धर्माय शास्त्रोक्तं तालमानरसाश्रयं [AC. I. 16]

follow the usual patterns of his predecessors. This fact should not mislead us that he did not have any knowledge about earlier musical treatises. He mentions *Bharata*⁷ by name. In other instances, he just mentions them by name or by known references⁸. The gestures start right away in the book. The author divides the *mudrās* into four kinds, whereas all other musicologists divide gestures into three—Single hand-gestures (*Asaṁyuta*), Double hand-gestures (*Saṁyuta*) and gestures of pure dance (*Nṛtta mudrā*). Of these first two varieties belong mostly to the sphere of finger-manipulation and indicate static positions and they are mostly used in interpretative dance and also in pantomimic situations. The *nṛtta-hastas* indicate movement of the fingers for the most part and invariably suggest arm movements. This kind serves only a decorative purpose. But these divisions which are ageold and practised and prescribed in almost all texts on dance do not apply here in *AC*. Maheswar Mahapatra does not divide the gestures on the basis of single hand and double hand though he uses the same nomenclatures. The names depend on the way they are interwoven with the dance. As *AC* is a later text, the Odra *Nṛtya* might have demanded a separate classification altogether. From time to time we see a few changes being done in the history of treatises, as *AD* differs from *NS*, in number of single hand-gestures. The same gestures of *NS* are titled and styled differently in many later texts.

But here in *AC* the classification which is altogether⁹ different is puzzling. This can only be accounted to a dance form, which needed to be treated as an independent classical form. *AC* classified its hand-gestures into four kinds : (1) *Saṁyuta* (2) *Asaṁyuta* (3) *Putita* and (4) *Viṣama*.¹⁰

4. *Saṁyuta Hastas*

Abhinayacandrikā divides its gestures on the basis of how they are utilised and thus their names vary. The *Saṁyuta Hastas* are double hand gestures in all other treatises. Here in *AC* it is single hand-gesture. The word 'Saṁyuta' is used in the sense of being 'joined' with music and sentiments in primary sense.¹¹ In *AC* only sixteen *saṁyuta* gestures are illustrated. The gestures illustrated here are almost same in structure with

7. नृत्यज्ञानकलायुक्तो महान् वै भरतो मुनिः । [AC. I. 13]

8. ध्वजसंयुतमुद्राख्यं सूचितं विजयादिभिः [AC. I. 43]

9. भावप्रदर्शने उद्गं ख्यातमत्र न संशयः [AC. I. 164]

10. चतुर्विधा मुद्राः श्रेष्ठाः संयुताऽसंयुता तथा ।

पुटिता भावयुक्तेन विपमा पादसन्निभा ॥ — [Ac. I. 64]

11. संयुता न्याससंसिद्धा सङ्गिभावापेक्षणी — [AC. I. 39]

many of the Asamyuta hastas (single hand gestures) of *NS*, *AD*, *SR* etc. There are also many a new gestures coined. To cite an example—Dhvajamudrā is nothing but the Patākāmudrā of other musical treatises. They are as follows :

4. 1. *Dhvaja* (Flag)

Thumb and the other fingers of the hand are held straight; then it is known as Dhvajamudrā; parallel of this is Patākā; it differs slightly with the thumb bent in *NS*, *AD*, *SR* etc.

4. 2. *Sarpaśiras* (Snake-hood)

It is called *Sarpaśiras* when the thumb is joined with the palm and middle and ring fingers are bent towards the centre of the palm. There is similarity in name with the other treatises but not the structure.

4. 3. *Valaya*(Coil)

When all the fingers are bound together and bent towards the palm the thumb meets the tip of the index finger. This is known as Valaya. As *Gīta Govinda*¹² is an inseparable part of Odissi dance this seems to come from a line of *Gīta Govinda*. There is no parallel of this in other musical treatises.

4. 4. *Dhyāna* (Meditation)

If the three fingers of Valaya hand are straightened, it forms Dhyānamudrā. This mudrā is illustrated as Arala with a slight difference in *NS*, *AD* and *SR*.

4. 5. *Abhaya* (Security)

If the Dhyānamudrā is inverted it forms Abhaya gesture. The Dhyāna and Abhayamudrā seems to have been borrowed from *Śilpaśāstra*. It is an usual gesture of gods in sculptures.

4. 6. *Bodhika* (Instructive)

Here the index finger is raised straight and other three fingers are bent down into the palm. Thumb is pushed back and at the base of the index finger. This is illustrated in *AD* as Ardhasūci but is not found in *NS*, *SR*.

4. 7. *Aṅkuśa* (Hook)

If the index finger of the Bodhika is bent slightly, it is known as Aṅkuśa. The parallel of this gesture is Tāmracūḍa of *NS*, *AD* and *SR*.

12. विहितविशदवित्तकिसलयवल्या जीवति परमिह रतिकलथा [VI. 3. 22]

4. 8. *Bhaya* (Fright)

When all the fingers of the hand contract in their own place to face the palm *Bhaya mudrā* is formed. Equivalent of this *mudrā* is *Sarpaśiras* in *NŚ, AD, SR*.

4. 9. *Daṇḍa* (Stick)

If the index and middle fingers are held straight and fourth and fifth fingers are joined with the thumb it is known as *Daṇḍahasta*. In *AD* it is known as *Ardhapatākā*; only difference is the position of the thumb.

4. 10. *Lulita* (Drooping)

The arms are fixed at the shoulder and palms are dropped down. This is called the *Dolāhasta* in treatises *NŚ, AD, SR*.

4. 11. *Niṣedha* (Prohibition)

If the *Bhaya* *hasta* is straightened and moved constantly, it is known as *Niṣedha*. This gesture being designated as a *mudrā* or gesture is somewhat surprising. Because this could have been very well included under the usages of the *Dhvajamudrā*. A parallel of this can be found under the usages of *Patākā* gesture.^{13a}

4. 12. *Dhikkāra* (Contempt)

If the fingers of *Valaya* are brought to close and again drawn apart from one another in quick succession, the hand is called the *Dhikkāra*. This hand is similar to *sandamisa* which is illustrated in *NŚ, AD, SR*.

4. 13. *Virodha* (Blockade)

Virodha is the gesture of *Muṣṭi* (fist) itself. Whereas other treatises designate it as *Muṣṭi* only, in *NŚ, AD, SR*. Here the difference is only of the names. The reasoning behind the nomenclature *Virodha* seems to be a prominent usage of the *mudrā*.

4. 14. *Niveśikā* (Installing)

When the forefinger of the *Virodha* is raised, it is known as *Niveśikā mudrā*. The parallel of this is *Sūcī* or *Sūcīmukha* in *NŚ, AD, SR*.

4. 15. *Tāmbūla* (Areca-nut)

^{13a}. *AD*. Last line in the usage of *Patākā* hand - "बजे वस्तुनिषेधने"

If the thumb of the *Niveśikā* hand is joined with the index finger it is called *Tāmbūla* hand. There is no parallel of this gesture in the popular treatises.

4. 15. *Vastra* (Garment)

When the middle finger of the *Tāmbūla* is raised up it is the *Vastra* hand. There is no parallel in other treatises.

5. These are the sixteen *mudrā* having one hand as their base. Then comes *Asaṃyuta* hands, as indicated before. The word *saṃyuta* is used differently by the author. In the same way *Asaṃyuta hasta* also does not mean single hand-gestures. These are the hands having different places of display and express secondary emotions with the accompaniment of *tāla*.¹³ These *Asaṃyuta* hastas can be well compared with the *Nṛtta hastas* of NS, AD, SR¹⁴ etc., Total appearance of the *Asaṃyuta hastas* of AC seems to be more like postures or *Karaṇas* of NS. From the depiction of postures in AC, it appears that author Maheswar Mahapatra must have based these on the sculptural representations of Orissan temples though the description of the gestures in AC is not done as competently as it is done in NS. Apart from this basic difference between *Karaṇas* of NS and the *Asaṃyuta* hastas of AC the *Karaṇas* are designed on the basis of leg positions mainly, whereas *Asaṃyuta* hastas of AC are designed after the hand-positions. The *Asaṃyuta hastas* are –

5. 1 *Hamsapakṣa* (Swan-wing)

When the thumb and the little finger of the hand are extended and the three fingers are bent to form a shape of the bird, it is known as *Hamsapakṣa*. Both the hands holding *Hamsapakṣa* are displayed near the sides of the waist. Feet form *Kumbhapada*¹⁵ (Pitcher-shaped). The hand gesture is known as *Mṛgaśirṣa* in NS, AD, SR.

5. 2. *Gomukha* (Cow-face)

When the tips of the middle and third finger are touched to thumb and the little and index fingers are held up in the form of horns, *Gomukha*

13^b शृणुतासंयुताभेदाः पहिसेत्र पृथक् पृथक् ।
सहतालसमावेशं गौणभावप्रकाशिनि ॥ [AC. I. 61]

14. *Nṛttahastas* are totally different in NS and AD. But they are for the purpose of movement of hands in dance.

15. पादद्वयसमायुक्तं विपरीतमुखाकृतिः ।
कुम्भाकारः पाददण्डमुद्रा आद्या प्रकीर्तिता ॥ [AC. I. 26]

is formed. These hands are placed at the shoulders. The feet position is *Kumbhapada* (pitcher-shaped). Eyes should display a fierce expression. The parallel of the gesture in *Simhamukha* in AD, *Mṛgaśīrṣa* in NS.

5. 3. *Catura*

The thumb is tucked down into the palm and other four fingers are held straight. The left hand is placed near the waist and the right hand near the right shoulder. This stance is known as *Catura* used in dance of faster rhythms and *tāṇḍava*. The feet position is *Mahāpada*¹⁶. This posture is followed faithfully even now. The parallel of hand-gesture is similar in NS, AD, SR, but the difference is that the little finger stretches back instead of being in line with other fingers.

5. 4. *Śaraksepa* - (Arrow-throw)

Left hand is outstretched holding *muṣṭi* and the right hand is placed near the ear and this *muṣṭi* will be like holding a lotus fibre. The feet should show *Dhanupada*¹⁷ (bow-shaped). The glance is fixed on the left hand. This seems to be an improvised *mudrā* or a usage of a gesture, So there is no probability of a parallel in other musical treatises.

5. 5. *Ardhacandra* (half moon)

The thumb of the hand is outstretched and the gap between Index and thumb forms the shape of a half moon, the other fingers are joined with the index finger. This gesture should be displayed above the navel only. The parallel of this hand gesture is found in the same name and structure in AD. But not found in NS.

5. 6. *Mitra mudrā*

When the *Aṅkuśa* and *daṇḍa* gestures are thrown together and shown at the side of the head it is known as *mitra mudra*.

5. 7. *Nikuñcaka* (A measure)

Hands are as in *mitra mudrā*, but placed at the sides of the waist, leg position is *kumbha pada*.

5. 8. *Caturmukha* (four-faced)

This hand gesture is like *Valaya* but the Index finger tip touches the thumb and other fingers are arranged in a descending order. These gestures

16. उत्तोलितमहामुद्रां न कुर्याद् युग्मपादकैः ।

17. एकपादस्थितदृढोऽपरेण वक्रभावतः ।

चालनमेकमेकेन धनुमुद्रा च मध्यमा ॥ [AC. I. 27]

are peculiar to Ac alone. Hands should be placed on either side of the chest. The leg position is either *stambha pada*¹⁸ or *kumbha pada*. The glance is fixed on the legs.

5. 9. *Mṛgākṣā* (deer-eyed)

Index finger is enjoined with the thumb and the other three fingers are held in front. This should be placed on the chest with both the hands with equal intermediary space. The leg position is '*Dhanu pada*' and glance is fixed straight.

5. 10. *Śukacāñcu* (parrot's beak)

The hand-gesture imitating the parrot's beak is formed by the middle finger joining the thumb and the Index finger being curved. The curved index finger is placed near the ears, leg position is *Dhanu pada*. The right leg should be bent and the glance follows the bent leg. This posture is prevalent in the present day Odissi dance.

5. 11. *Ārātrika* (waving a light)

When the *vastra* gesture is held in the right and *muṣṭi* gesture in the left the feet position is *Mahāpada*. *Muṣṭi* is placed near the knee of the raised leg. This is particularly used in dance of offerings.

5. 12. *Kṣipta* (dispersal)

The fingers are dispersed in opposite direction of the thumb, with little finger indicating the self. The dispersal so made by the fingers is known as *kṣipta*. The hands are displayed one at the waist and the other above the head, leg is '*Mahāpada*'. This is a common pose used in all Indian dances, Odissi is no exception. The hand-gesture is known as *Alapallava* or *Alapadma* in NŚ, AD and SR.

5. 13. *Kuñjaravaktra* (Face of an elephant)

In this gesture all the four fingers of the right hand are bent and the thumb is contracted downwards. The right hand is raised above the head, left hand with the same gesture is placed near the lips. The feet will be positioned in '*Virāsana*'.¹⁹ Glance will be on the head.

18. पादद्वयं दण्डभावे सुदृढं ह्यङ्गचालनं । - [Ac, I. 28]

19. This feet position is not described. But it is like the chowka of the present day Odissi dance or may be said as 'stance of a hero' because Odissi has a *Akhada* background. *Akhada* is a gymnasium.

5. 14. *Śrutikuta* (hearing in bewilderment)

The left hand gesticulating *vastra* or *dhyāna* is placed near the ears. The dancer is to enact bewilderment, hearing some sound. The eyes should show bewilderment.

5. 15. *Uttolita* (raising)

The dancer stands fixed with *stamba pada*. But his body moves slightly according to rhythm. Hands gesticulating *Abhaya* imitates raising of water from a side and carrying it to the shoulders. The glance should follow the hands.

5. 16. *Śivakara*

The thumb and the index fingers are intimately placed on the chest, other fingers are raised. Both the hands meet in the middle of the chest and eyes are fixed on the house so formed by the hands, feet position is *kumbha pada*.

5. 17. *Āsana* (posture)

This is a secondary gesture and used to express the sentiments of the songs. The hands are spread and moved in front of the waist. This is a very well known posture of worshipping gods.²⁰

5. 18. *Nivedana* (offering)

Nivedana is depicted with folded hands to the tune of music. This gesture is placed near the waist and the eyes are fixed. This is known as the offering *mudrā*. The parallel of hand gesture is seen in '*Añjali*' of NS, AD, SR.

5. 19. *Pāda-valaya*

Here one leg is fixed firmly and the other touches the knee. Index finger of the *valaya mudrā* is bent towards the curved leg whereas the index finger of the other hand is placed on the chin. This is almost similar to *abhimāna mudrā*. The glance will be fixed on the lower lips. This stance is known in the dance of maidens. This posture is very well known with a slight variation in the contemporary Odissi dance.

20. This seems to connect with the temple dancers (Maharis) of Orissa, who used to dance and mime on the lines of Gīta Govinda with limited movements.

5. 20. *Vibhaṅga*

The two hands are placed near the chest comfortably. One foot is raised and placed near the ears. This posture is prohibited to be performed after sixteen.

5. 21. *Potala* (Bundle)

One hand is placed above the other so that all the fingers come in contact with the other hand they are holding half-moon gestures. This gesture placed in front with the arms stretched. This bundle-shaped gesture is widely used in pure dance. The parallel of this hand is '*Matsya hasta*' in NS, AD and SR.

5. 22. *Virāja* (Beauty)

Right hand bending all fingers will be indicating holding of a lotus fibre. The left hand with a half moon gesture is placed near the shoulders. Thus showing the beauty of the face and its similarity with a full-blown lotus.

5. 23. *Gopana* (concealing)

Feet position is *dhanu pada*, side of the curved leg is raised firmly. Right hand holding a serpent hood shape is placed at the shoulder and middle finger of the left hand joins the right hand, glance is fixed on the ground.

5. 24. *Mardala*

Feet position is *kumbha pada*. Left hand is inverted with the fingers straight and placed on the left side. Same is done with the right. Glance is fixed on the right hand. This posture is known as *Mardala*. This posture is well known in both Orissan dance and sculptural representations.

5. 25. *Nandavartta*.

The left leg is placed firmly and the right leg is thrown on it like a *padamāsana* (lotus posture). The hands are bound and the right touching the knee and the left near the toes. This posture in contemporary Odissi dance, is utilised as a part of *Alasa* posture.

5. 26. *Taraṅga* (wavy)

Feet position is *Kumbha pada*. The right hand is extended like a rope towards the right leg. The left hand will go up with a half moon

shape and glance is fixed on the right leg. This is displayed in *Saumya* (beautiful) or *Lāsyā* dances.

5. 27. *Kuñcana*

The fingers of one hand are run through the fingers of the other hand which are bent towards the palm. This hand is used to denote an umbrella when displayed on the head. This is a very popular pose in Odissi dance known as *Alasa*. The parallel of the hand gesture is *Karkaṭa* in NŚ AD, SR.

5. 28. *Abhimāna*

When the index finger of the left hand touches the lower lip it is known as *Abhimānika*. The right hand is bent above the head in the gesture of giving (*Dāna*). This posture is very characteristic to depict *Rādhā* in amorous dalliance (*Rāsa*). In the dance-forms this pose is known as *Lalita*.

These postures are very much characteristic of the present day Odissi dance and also highlighting features of the *Odra Gandharva Lakṣaṇa* according to our author Maheswar Mahapatra.

6. *Putita*.

Now the author proceeds to a new class of postures rather than gestures mentioned by him. These postures are said to be very famous in the dance scriptures. These *putita* postures are again divided into two in *Odra* dance. The two classifications are 1. *Putita*:- Here both the hands are employed and fierce facial expressions are used. 2. *Bandha Putita*:- Here only single hand is used and leg positions are incorporated, with slight curved movement of the body. The first variety *putita* are subdivided into twelve kinds, they are as follows:-

6. 1. *Baddha* (bound)

The dancer is in the position of *Virāsana*. Lips and eyes are tightly closed. Fingers are bound with palms resting on each other. This posture depicts a still expression. This is more appropriate for male dancer.

6. 2. *Karkaṭikā* (Female-crab)

Feet position is half *virāsana* and *Kumbha pada*. Expression is fierce, teeth are revealed. The two thumbs are curved in the shape of feet of a crab.

6. 3. *Arcanā*

All the fingers are enjoined like little finger of one hand with the other and so on. This hand will form a shape of a lotus. The leg position is either *vīrāsana* or *kukkatāsana*.²¹ Parellel of the hand gesture is *Kapṭa* found in NS', AD, SR.

6. 4. *Meṣayuddha* (sheep-fight)

Feet are in *Āsana* position, Two fists are placed in front of the chest, Eyes are enlarged, teeth beared. This should look as fierce as a sheep-fight.

6. 5. *Gambuja*

The dancer is sitting in meditating position, the hands are raised over the head so that the head is in between the hands. Face should not be displayed, only head is to be seen in *Gambuja mudrā*.

6. 6. *Kumbhaka*

The feet is *Kumbha pada* and the hands are raised over the head like a pitcher, and the fingers are closely knit together to form *Kumbhaka Nyāsa*.

6. 7. *Bhekāsana*

The dancer should use uneven footing like that of a frog, hands should be inserted in between the thighs to reach down to the feet and placed in opposite directions. The eyes are enlarged with a fierce expression.

6. 8. *Mahāśaṅkha*

The right hand is bound and covered by the left. The right thumb will be joined by the left hand's middle finger. These two fingers should be so joined to form the face of a couch. It is placed firmly in front of the chain. Legs are bent, it is known as *Śaṅkha mudrā*.

6. 9. *Prakhyāta*

Legs are in *vīrāsana* position, eyes show a fearful expression. Hands displaying the gesture of *śivakara*, *mītra* or *dhyāna* are placed on the waist. Eyes follow the hands. Thus is known as the *prakhyāta*.

21. The exact meaning and leg position of this is not known. Maybe the dancer will be in a more squatting position than in the *vīrāsana*.

6. 10. *Magnā*

Feet are positioned in *vīrāsana* of which the right leg is bent. Left hand is placed upon the right so that it forms a straight line. Both the eyes are fixed on the hands. This is known as *Magnā mudrā*.

6. 11. *Karakacchapikā*

Feet should be placed in the shape of tortoise. The chest is laid in line with the ground and the head is raised. This posture is very attractive in a duet. But this posture is prohibited in counts and in the learned assembly.

6. 12. *Praṇata*

This is the concluding *mudrā* in a performance and used in obeisance. Here the legs are straight and hands folded.

7. *Bandha Puṭitā*

These *Bandha puṭitā* are nothing but the acrobatic postures which are still practised in Orissa. It is popularly known as '*Bandha Nata*'. For the performance of *bandha* one needs training right from the childhood. *Bandhas* are of ten varieties in AC. These *bandhas* and their practices are elaborately discussed in a book called *Odissi Dance*.²²

7. 1. *Gagana*

Left hand is placed on the ground, chest and thighs are held straight i. e. the dancer should stand on his knees. The right leg is raised from the back to cross the hand in front. The leg comes in front of the face and *Lāsya* state is established. This is known as *Gagana*.

7. 2. *Dvimukha*

When the two legs are stretched in opposite directions so as to squat on the ground and the hands are holding a light *Dvimukha* is formed. In contemporary Odissi dance this *bandha* is known as '*Cirabandha*'.

7. 3. *Toraṇa*

Dancer is lying on her stomach and raises her legs straight and goes back to meet the legs is known as *Toraṇa bandha*.

22. The author D. N. Patnaik is the pioneer to study the AC and discusses various aspects relating to Odissi dance in general. Although there are many differences in his work we have based our observations in the light of the published text, (Sadashiva Rath Sharma-ed) and a manuscript in my possession,

7. 4. *Śayana*

Of the *Toraṇa* posture, when a single leg is raised and bent towards the front with the hand it is called the *śayana bandha*.

7. 5. *Kṣudra*

The legs are crossed in the position of *padmāsana*, hands are also crossed at the back. This is known as *kṣudra bandha*.

7. 6. *Triśūla*

The dancer is lying on the waist and legs are raised up and bent again holding the legs at the knees. The knees should be bent to an extent that they come to be placed at the sides of the face. These bandhas should not be performed without the proper guidance of a guru, otherwise a physical deformity may be caused.

7. 7. *Vṛttāṅga*

Lying on the waist, hands and legs should be placed on the head. This posture is known as the *vṛttāṅga mudrā*. A light will be placed near the face, Breasts should be above the ground level. This is popularly known as '*Cakra bandha*'.

7. 8. *Ḍamaru*

The legs are raised on either side towards the sky. Hands should encircle the legs to form the gesture *praṇata*, Legs should be held straight. The *mudrā* is known as '*Ḍamaru*'. This is performed at the end of closure of a dance performance as on obeisance.

7. 9. *Pradīpa*

In the *Ḍamaru* bandha if five lights are placed, two on the feet, one on the head, one in the hands, one near the face the bandha will be known as *Pradīpa*.

7. 10. *Mithunāśrayā*

In a duet dance if the dancer depicts *Toraṇa mudrā* in a close position it will be known as *Mithunāśrayā*.

8. *Concluding Remarks*

Maheswar Mahapatra after describing his postures and gestures under the *Mudrā* section ends the section abruptly. The author belongs to the medieval writers when regional languages had established themselves. Thus

sometimes the author seems not comfortable to express his feelings in Sanskrit. But a striking factor of AC is that the author unlike others of his period, who borrowed thought, lines, verses and sometimes chapter from earlier authors to compose their works, sticks to the regional and contemporary condition of dance in his period alone. That is what makes his work important and noteworthy. The work is full of blemishes, for he classifies hand-gestures into four kinds and finally forgets to mention and explain the *Viṣama mudrā*. It seems this *Viṣama mudrā* is nothing but the variation of other three varieties discussed earlier to be displayed in motion. By not binding this fourth, he probably provides liberty to the dance teachers, to improvise and enlarge the repertoire of the dance under the title of *Viṣama mudrā*.

8. 1. The *mudrā* divisions sometimes seems to be unscientific on one hand, but on the other it represents the striking postures of *Orda nṛtya*. The author is a faithful reader of the different postures practised in the *Orda nṛtya* of his time. Perhaps he could not resist his temptations but depicts the dance form in its practised form, forgoing the established canons of the revered authors including Bharata.

8. 2. At times the author appears to be describing the still stances depicted in the various sculptures found on the temple walls of Orissa, like Sun temple of Konark, Kukteswar temple, Raja-Rani temple, Lingarāja temple at Bhubaneswar.

8. 3. Philosophy and religion are the corner stones in the development of Odissi dance. Temples were the birth place of the *Odra nṛtya* and it was natural that it must have been highly influenced by the Bhakti-cult. Hence dance itself is taken as an offering to the deity. This view is substantiated by the *mudrās* like *Praṇata Ārātrika*, *Nivedana* etc.

WEST-ASIAN STUDIES SECTION

RECENT DEVELOPMENTS IN FAMILY LAW IN SYRIA WITH SPECIAL REFERENCE TO MARRIAGE, DIVORCE AND MAINTENANCE

By

GHULAM MURSALEEN

I

Islamic Family Law defines and explains the operative orders necessary for the regulation and control of family relationships enabling the believers to live according to the Divine plan. Principally, it covers individual affairs concerning, Marriage, Divorce, Maintenance, Guardianship, Succession etc.

Enforcement of the fundamental norms of sharia needs operative orders covering diverse set of affairs which make up the life of a believer. The derivation of detailed operative orders (Furu) from the fundamental norms found in the grand Quran is a complex task, which requires handling by expert interpreters and judges. In the early days of Islam, this function was brilliantly carried on by the Righteous chiefs with the help of the Companions. The sources of rules for the ordering of family relationships are to be derived from the Divine Criterion and the necessary explanations thereto found in Ahadith. Jurists, judges, and the Imams must undertake this task, striving sincerely. They must ensure that their endeavours are guided by the Quran, Hadith, and the edicts and verdicts of the Muftis and Qazis in that order.

With the passage of time disputations and controversies assumed ever larger proportions and this gave rise to the establishment of different sects following the religion (teachings), of a large number of Imams. For instance, during the Abbasid rule Hanafi law was the fundamental law of the land within the territories of the Empire. Ottoman Empire was its chief openent and in Spain Maliki sect dominated whereas Egyptians accepted and observed the rules of law prescribed by the Shaf'i sect. However, the Ayyubid period saw the rise of different sects in different areas.

Just before its dissolution, the Ottoman Empire witnessed radical changes in the laws as well as the life of the people. Foreign relationships

deteriorated and changed social, economic and political conditions so much that it was considered imperative to promulgate "*Majallah-al-Ahkam-al-Adliyah*" in 1876 which was wholly based on the law of Hanafi sect. This renowned Civil Code was also adopted by Syria and continued to be applied within the country for quite sometime. However, later on, the changing life patterns required formulation of a new code, to accomodate the diverse conditions of life. Accordingly the government of Syria prepared a code on its own which came into force on March 18, 1949, and is still in force, subject to the amendments made therein at different times.

So far as the family affairs are concerned, Syria followed the Hanafi sectarian legal principles. In 1917, Syria adopted the family laws of the Ottoman Empire and some other Arabian countries followed suit, such as Jordan.

With the passage of time the nature of living and the needs of the Syrians changed and existing family laws were found inadequate and ill-suited to provide that quality of legislation which was demanded by a society conditioned by the compulsions of science, technology, and industrial enterprises, wherein the welfare of the people was the prime concern of the best of the Syrians. Accordingly, the ministry of law established on 26. 12. 1951 a Law Board, consisting of experts in the field of Islamic law helped by the experts of different disciplines of importance in social, cultural and political life of the Syrians. This apex body was entrusted with the different complex and difficult task of drafting a code of personal status. In due course, the Board successfully prepared the code and together with an invaluable 'Explanatory Memorandum' presented it to the Law Ministry on 17. 9. 1953.

The Syrian Code has drawn upon besides the Hanafi Law, on the Maliki, Shaf'i and Hanbali sects, and thus makes a bold effort to cut across the sectarian lines and combines all that which was considered proper or right for regulating the affairs of the people of Syria. For a precise and clear understanding, the basic sources utilised by the Board may be specifically noted :

- i. The Ottoman Law of Family Rights, which was previously in force and to which people had become accustomed and on which judicial decisions had been based;
- ii. The Egyptian legislations somewhat amended to suit local needs;
- iii. The code prepared by Qadri Pasha in Egypt;

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- iv. Those points in regard to which the committee decided, to adopt some non-Hanafi opinions or to include some more provisions not contrary to the Shariah Law; and
- v. The draft code drawn up by Shaikh Ali al-Tantawi, the Qazi of Damascus.

This code consists of 308 articles and came into force on 1. 11. 1953 during the Shishakly Regime. A perusal of this code reveals the influence of the views expressed by Mr. Abduhu Mohammad and Dr. Mastafa al-Siba'li who have reviewed this law and later Dr. Ahmad Ibrahim included in his writings the principles found therein. In India Prof. M. Tahir has described the important elements of this law. However, Prof. J. N. Anderson was unkind to the principles contained in this law and vehemently criticised it in 1955.

Unfortunately, the evaluation and criticism of this law by various scholars, besides those mentioned earlier, is not very sound, as it is heavily loaded by personal prejudices and one's own notion of right and wrong. The desire to present a well researched neutral study of some significant provisions of this law prompted me to write this paper taking into account the amendments till date beside the original code.

II

A deep study of the recent legal changes reveals that, they are directed to strengthen and support the provisions relating to the protection of women and children and to cement the conjugal relationships so that they may withstand the onslaught of radical social and material compulsions of a modern society.

The state is required, as a matter of its vital duties, to remove the difficulties surrounding the females and others enabling them to make beneficial contributions for the development of the country and the nation. This is actually the preamble of the decree providing for the amendments considered necessary to improve upon the existing operative orders governing the family relationships found in the decree No. 59 of 1953.

Islam is not only a mere religion but is an exhaustive, dynamic and self sufficient code of life. It is so in the sense that, it contains foundational norms of established meaning which are the Mother of Book. Human agency is conferred the authority to take all those legislative, executive, judicial and administrative measures, which the application thereof, through

the operative orders, derived therefrom requires. Accordingly, the problems which may confront the believers in any sphere of the life could be tackled effectively to make their behavioural pattern conform to the standard of life prescribed by the Sharia. This is a very complex and onerous task which could not be left unattended merely on the plea of scarcity of suitable persons as time never waits. As to who is entitled to bring about the change in the status quo, is a question which is still hotly debated by the vested interests. On the one hand, there is a group of religious leaders who claim an exclusive right to declare what the law is applicable to different sets of circumstances. They subtly resist even the sincere efforts of the non-religious scholars endowed not only with the knowledge of Islamic law but also of other disciplines which vitally influence the life of the individuals, group, nation, and the country. The value of the discussions carried on by the insincere are no more than that of futile polemics. The time has come to destroy the hold of evil doers belonging to whatever category of vested interests they belong. The problems stare in our faces demanding practical solution here and now and if we fail to deliver the goods, our place will be the Dustbin of History.

Fortunately, the Syrian men of authority have shown the proper concern which the righteous should have and have taken effective steps to bring about the necessary legal changes in the shape of the recommendation of the Law Board which have been incorporated in the existing law by notice No. 1464/1 dated 16. 5. 1974.

III

The amendments which require particular notice are discussed hereafter with a view to demonstrate the dynamism, implicit in Islamic law which makes it both comprehensive and eternal. For the sake of clarity and precision which is so often missing from the writings of Islamic law, it is proposed to discuss, analyse and evaluate the relevant amendments under the following heads :

- a) Polygamy
- b) Administrative regulation of marriages
- c) Dower
- d) Maintenance expenses of the wife
- e) Divorce
- f) Mutual Separation
- g) Separation: Conjugal Discord

POLYGAMY

In the matter of polygamy the preexisting article 17 provides that a married male shall have the right to have wives upto four in number provided he had sufficient means to defray the necessary expense of his multiple spouses. Thus, the law gave a blank cheque to all the rich and powerful who could pay for the company and enjoyment derived from a number of spouses. In short, pleasure seeking males had unrestricted freedom to enjoy the society of as many wives as four in all provided they could afford the necessary expenses.

This unlimited freedom naturally undermined the very purposes for which polygamy is permitted by Islam, that is removal of hardship, misery and pain.

Naturally, this called for a change of law for the purpose of keeping the man on the right track preserving the limits set up by Allah. The amended provision takes good care of the objectives of the Shariah.

Amended law :

'The judge (Qazi) shall have the power to refuse permission to a married male desiring another marriage in the absence of a legal justification and the requisite capacity to pay for the maintenance of his wives.'

It is not unknown that, many persons take a number of wives for reasons which could be hardly justified under the Islamic law, which precisely states the objectives of the institution of marriage as chastity and not lust. The Apostle of Allah, besides the Quran, has also given definite information about the objectives of marriage and the qualities of spouses preferred by the Sharia. The end in view is the establishment of happy homes.

Preferred qualities of a wife

Unfortunately just behaviour has become a rarity amongst the Muslims and it has produced massive injustice to the women, which in turn have resulted, in many other evils which have proved disastrous to social, moral, and legal welfare of the Muslims. People, and a large number of them, covet the life of this world, so much so, that in the pursuit of evil delight they have become insensitive to the demands of Divine law, Religion, Justice, and Just procedure. They have forgotten the very basic principle of Islam that one should enter it whole-heartedly, not merely professing but practically observing the Divine injunctions unmindful of the consequences.

(Hadith: you should marry but not for lineage, beauty or property but marry those who are virtuous). (See also verses 66:5 and 33:35 of the Holy Quran).

The amendment which denies freedom of deviation making in the matter of polygamy to the male is justified because there is presently no other adequate alternative for the preservation of the demands of the Sharia.

The intervention of the court to ascertain the existence of valid ground for another marriage is firmly founded on the basic norm of Islamic law that such marriages could be in the light of the Shariah solemnized only for lawful objects. It is bound to bring about a happy change in the distress conditions of the Muslims and their law.

ADMINISTRATIVE REGULATION OF MARRIAGE

The pre-existing article 45 provided for the maintenance of proper records of marriages to provide an authentic proof of a marriage in case of (need) or a dispute. This function was assigned to the Registrar of Marriages who was required to send a copy thereof within ten days of marriage to the Secretariat of Civil Affairs. He was responsible for discharging his duty to send the above information on his own and the spouses were not under a duty to send the information of their marriage to the Secretariate of Civil Affairs.

This administrative measure ensured the preservation by compilation of vital information about marriages solemnized within the territories of Syria. It also facilitated the proof of marriage by properly authenticated records between two named specific man and woman. A certificate could be issued by the Registrar, of Marriages in all cases where it was required by the parties or a government authority for the purpose of proof of a marriage covenant.

The amendment introduced by inclusion of clause (iii) under article 45 provides that the preexisting procedure for the formal recording of marriages by the registrar shall extend to orders issued for the purpose of proof of the following facts:

- 1) Marriage;
- 2) Divorce;
- 3) Patronage; and
- 4) Death of a missing spouse.

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An appropriate authority (Amin) of the Civil Registry shall be responsible for recording such orders in special registers kept for this purpose. No further orders shall be required for the implementation of clause (iii) added to article 45.

DOWER

The pre-existing article 54 contains dual significant provisions about the dower which may be agreed upon by the parties and there is no prescribed limit for the quantum of dower and everything approved by the Sharia may constitute the corpus of dower.

This situation has been left untouched by the new law. However, three more sections have been added to article 54.

They are as follows :

- (iii) Dower shall be treated as a preferential debt. It shall be paid after satisfying the demand of the maintenance allowance which has been indicated in article 1120 of the Civil Code.
- (iv) Where a person alleges and proves that, the dower as mentioned in the marriage contract was fictitious or fraudulent, then in such a case, if the said dower is not proved to be real, the judge (Qazi) shall fix Similar Dower (Meher al-Mithl).
- (v) Every debt which is mentioned either in the marriage or divorce deeds shall be presumed to be both written and proved. This rule is included in article 468 clause (1) of *Usool al-mahakmat*. The deferred dower shall be presumed to be payable (Civil Procedure Code) after the expiry of period of the Waiting Period (Idda) according to whatever was decided by the parties in the presence of the judge and is mentioned in the certificate of marriage.

Article 57 pre-existing Law :

After the establishment of the solemn covenant of marriage, spouses can agree either for the enhancement or reduction of dower. But, both must be competent to contract. Such enhancement or reduction shall be presumed to be included in the original deed of marriage (for the purpose of law in case of dispute) provided the other party agrees to it by his/her own free will.

Amended law :

Reduction or enhancement of dower or abandonment thereof, either during the continuance of marriage or during the waiting period of divorce, shall not be taken into account unless, it was decided upon in the presence of the Judge (Qazi). Any variation before the judge shall be taken into account and (shall be presumed to have been) included in the original marriage deed, (for the purposes of law in case of a dispute) if the other party agreed to it.

The amendment whereby the power of changing the fixed dower is to be exercised before the judge, seems to be an addition to the Quranic Injunction :

“And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you take it and enjoy it with right good cheer” (AN-Nisaa IV : 4).

and to such extent something not found in the Quran. However, it in no way either subtracts or adds anything to the Quranic rule as in fact it is merely a device to promote the objectives of the Sharia by ensuring effective implementation therefore, which has become the most important factor in the present day life. Where future rights and obligations are involved then to establish testimony is advised by the Supreme Law Given and as such this rule is wholly in consonance with the divine commands (refer to verse II: 282). It is well known that husbands take undue advantage of their position and obtain abandonment of dower from wives by using deception, flattery, lies, treachery, and often sweet nothings. This evil has assumed such proportions that a provision prescribed by Allah for the welfare of wives is denied in an overwhelming number of cases. The new amendment takes care of such disguised evils which unfortunately find a ready market among those who are Muslims by profession.

Article 60 pre-existing Law :

It is hereby laid down that a virgin competent girl married by her guardian (Vali) provided he is paternal father or grand-father, could receive her dower in all cases where such wife did not ask her husband not to give her dower to the paternal father or grand-father.

The amended Law : The amendment consists of two separate clauses ;

- (i) Dower belongs to the wife and unless the husband personally pays it to the wife, he shall remain responsible, provided the wife is competent to contract, unless a particular person is appointed to receive it on behalf of the wife.
- (ii) The antiquated laws (Ahkam al-Taquadum) shall not apply, to prompt dower notwithstanding any other factor thought the same might have been mentioned in the certificate of marriage.

MAINTENANCE EXPENSES OF THE WIFE

Article 73 pre-existing Law :

A wife who works outside the home during day-hours and cohabits with her husband during the night-hours if directed by her husband not to leave the home, and if she in spite of clear instructions by her husband goes out of the home, then, she will not be entitled to receive maintenance expenses from her husband.

Amended Law :

A wife who undertakes work (employment) outside the home without the express permission of her husband, shall be deprived of her right of maintenance.

Article 76 pre-existing Law :

The quantum of maintenance amount shall be determined with reference to the paying capacity of the husband (financial status) notwithstanding the status (of the family) of the wife. *But, in no case, it shall be so low as to be insufficient for the up-keep of the wife (ordinary human standard of living).*

Amended Law :

The last line of the pre-existing law shall be read as "But it should not be less than sufficient for the maintenance of the wife".

Article 81 pre-existing Law :

The Judge (Qazi) shall fix or determine the amount of maintenance. For such determination, reasons proved, to the satis-

faction of the Qazi shall be taken into consideration. The Qadi should be aware of the expert's opinions relevant thereto.

Amended Law :

A few lines have been added, which relate to the maintenance of the offspring of the persons killed in a war.

An analysis of the new and old provisions of laws governing the maintenance of the wife shows that the new additions are in the nature of clarification and do not in any way change the substantive principles.

DIVORCE

Pre-existing articles 87 and 88 have been amalgamated and now constitute a single whole under new article 87 which provides, that, the mode of divorce may be spoken or written words and in case of a deaf mute (or one suffering from an infirmity of the ability to speak, for whatever reasons) divorce shall be signified through gestures (or other means of expression). The right to devorce may be delegated by the husband to his wife or another person.

Newly added Article 88 provides :

- (i) in case a suit for Release (Khul) is filed in the court, then in the first instance, the Judge (Qazi) shall grant one month's respite for the purpose of reconciliation;
- ii) after the expiry of the period of respite,¹ if the husband insists on divorce or the spouses plead for release, then, the Judge shall given them a Fair Hearing². He shall try to settle the discord for the preservation of the conjugal life (married life) of the spouses. In so doing he may in his discretion call upon the family members of the spouses and other persons for assistance if he has reason to believe that such a person or persons have the capacity to remove disharmony existing between the spouses :

1. 30 days.

2. A heaving according to the rules of Natural justice which consists of two major and few other minor principles. The two major ones are :

- i) No one shall be the judge in his own cause; and
- ii) No one shall be condemned, believed his back.

- iii) in case of failure of these efforts, the Judge shall order for the placing on record either the verdict of divorce or release, which shall be presumed to have come into effect from the date of such recording, under the seal and order of the Judge; and
- iv) after the expiry of three months (90 days) calculated from the date of the filing of the suit for divorce or release. If neither party presents himself/herself before the Judge to pursue the matter, further then, the suit shall be dismissed.

Article 117

The only change which has been made in this article is that where the Judge is satisfied that the wife was divorced by her husband in the absence of a lawful cause, then, he may in his discretion, award her compensation which shall in no case exceed the cumulative amount for three years maintenance of the wife, instead of one year maintenance expenses according to pre-existing law.

The procedure prescribed for release by a court of competent jurisdiction is sufficient to safeguard the respective interests of the spouses. And read with the legal provisions relating to reconciliation by two arbiters, (which is covered at a different place) it appears that a comprehensive scheme for resolving disputes amongst the spouses has been provided by the Syrian Law.

MUTUAL SEPARATION

Article 102 clause (iii) Amended Law :

If it is stipulated in a case of mutual separation that the husband shall not be liable for the payment of breast feeding expenses of the child or the stipulation is that he shall retain the company of the mother of the child for a particular period and shall pay her maintenance and thereafter if she marries another person or abandons the child, then, the husband shall pay to the wife the breast feeding expenses of the child or shall pay the maintenance expenses of the child for the remaining period.

(It may be noted that death of the wife or the child being beyond human control have been omitted in the new law).

SEPARATION: CONJUGAL DISCORD

Article 112 Clause (iii) Pre-existing Law :

If the injury is not proved, and where the plaintiff is the husband, the judge shall delay his decision for a period which shall not be less than 30 days, hoping for reconciliation of the spouses within this time. If the plaintiff insists on his allegation and the reconciliation does not materialise, then, the Judge shall appoint two arbiters, one from the family of each of the spouses, or besides such arbiters, the Judge may in his discretion appoint any other person/persons who in his estimation possess the ability / capacity to bring about unity or peace amongst the contending parties. The Judge shall administer oath to the arbiters or others, (as the case may be) that, they shall neither betray the trust reposed in them nor abandon equity in the discharge of their duties.

Amended Law :

The pre-existing law gave the power to the plaintiff-husband only for pressing his allegations to obtain a decree of separation from the court of the Qazi. The amended article 112 clause (iii) has changed this provision to the extent that the wife has been conferred equal rights in this regard.

Article 114 clause (ii) pre-existing Law :

In case, the guilt, either solely or more of it, lay on the side of the wife, then, the arbiters may (in their discretion) decide upon separation on the condition of the abandonment of full or part of dower by the wife in favour of the husband, prior to the confirmation of such a decision by the Judge.

Amended Law :

In case, the guilt or more of it, lay on the side of the wife or on both the spouses then, the arbiters may decide upon divorce on the condition of abandonment of full dower or part thereof in proportion to the degree of guilt of the spouses in their own estimation.

Article 115 pre-existing law:

The two arbiters should present their report (initial decision) to the Judge and it should not be a weak report (unsupported by substantial evidence). It is obligatory on the part of the Judge to pass orders according to the aforesaid report provided the report conforms to the orders mentioned in this chapter.

Amended Law :

The two arbiters should present their report (initial decision) to the Judge and it is necessary that it should not be a weak (un-supported by evidence) report. The Judge may either reject it or accept it and in the latter case shall pass orders accordingly. In case he rejects the report, he shall appoint two other arbiters for the last time. (The process will not be repeated for the third time and in case of its failure the dispute shall be decided by the Judge).

पण्डित परिषद्

विशेषणोपलक्षणयोः स्वरूपविचारः

रामचन्द्रल कोटेश्वर शर्मा

गदाधर भट्टाचार्यः व्युत्पत्तिवादे तृतीयाकारके विशेषणोपलक्षणयोः स्वरूपं सम्यग् विविच्य प्रदर्शितवान् । तदेवात्र मया प्रस्तूयते ।

“इत्थंभूतलक्षणे तृतीया” इत्यनेन सूत्रेण लक्षणवाचिपदात् तृतीया विहिता । लक्षणत्वं च व्यावर्तकत्वम् । तच्च विशेष्यवृत्तित्वे सति, विशेष्यतावच्छेदक-समानाधिकरणाभावप्रतियोगित्वम् । एतादृशपरिष्कारे संभवव्याभिचारौ घटकौ । विशेष्य-वृत्तित्वं संभवः । विशेष्यतावच्छेदकसमानाधिकरणाभावप्रतियोगित्वं व्याभिचारः । नीलोत्पल-मित्यत्र नीलरूपस्य उत्पले संभवोऽस्ति । रक्तोत्पले व्याभिचारोऽप्यस्तीति नीलरूपं व्यावर्तकं भवति “गन्धेनजल”मित्यत्र गन्धस्य लक्षणत्ववारणाय विशेष्यवृत्तित्वोपादानम् । “प्रमेय-त्वेन घट” इत्यत्र प्रमेयत्वस्य लक्षणत्ववारणाय विशेष्यतावच्छेदकसमानाधिकरणाभाव-प्रतियोगित्वोपादानम् । एवं च विशेष्यतावच्छेदकविशिष्टत्वं व्यावर्तकत्वम् । वैशिष्ट्यं च स्वसमानाधिकरणत्व-स्वसमानाधिकरणाभावप्रतियोगित्व एतदुभयसंबन्धेन ।

एतादृशव्यावर्तकत्वाश्रयधर्मः द्विविधः । विशेषणमुपलक्षणं चेति । प्रतीतिकाले विद्यमानं सत् व्यावर्तकं विशेषणम् यथा दण्डी पुरुष इत्यादौ पुरुषादौ वर्तमानकाला-वच्छेदेन विद्यमानो दण्डादिः । प्रतीतिकालेऽविद्यमानं सत् व्यावर्तकमुपलक्षणम् । यथा ‘जटाभिस्तापस’ इत्यादौ तापसादेः कालान्तरीणजटादिकम् । तापसमात्रे जटाया अभावेन विशेष्यतावच्छेदकतापसत्वसमानाधिकरणाभावप्रतियोगित्वस्य, तापसवृत्तित्वस्य, प्रतीतिकाले असत्त्वस्य च सत्त्वात्, जटाः तापसे उपलक्षणम् ।

अथ “दण्डवानयमासीत्”, “दण्डी गतवान्” इत्यादौ दण्डस्य अतीततया प्रतीति-काले विद्यमानत्वाभावात्कथं विशेषणत्वम्? कथं वा मतुबादिकमिति चेन्न । विधेयान्तरा-समभिव्याहारस्थल एव प्रकृतशब्दप्रयोगाधिकरणकालवृत्तित्वरूपं विद्यमानत्वं विशेषणत्व-घटकम् । विधेयान्तरसमभिव्याहारस्थले तु विधेयान्तराधिकरणकालावच्छिन्नत्वरूपं विद्य-मानत्वमेव तत्र बोध्यते । पूर्वोक्तस्थलद्वये अतीतकालसत्त्वरूपविधेयान्तराधिकरणातीत-कालावच्छिन्नत्वस्य दण्डे सत्त्वात् विशेषणत्वं युक्तमेव । तथा च विशेषणोपलक्षणयोरर्थं प्रथमः प्रकारः ॥

क्वचिद्विधेयान्तरसमानकालीनमपि विशेषणं विधेयान्तरान्वयितया तदन्वयिनि उपलक्षणमित्युच्यते । विधेयान्तरान्वयश्च विधेयान्तरेण सह धर्म्यं यस्संबन्धो भासते स एव ग्राह्यः । यथा “ रूपवान् रसवान् ” “ सास्नावान् गोपदवाच्यः ” इत्यादौ । अत्र प्रथमे रूपे रससमानकालीनत्वसत्त्वेऽपि रससमवायस्य पृथिव्यामिव रूपे अभावात् रसान्वयिनि रूपमुपलक्षणम् । द्वितीये सास्नायां गोपदवाच्यत्वसमानकालीनत्वसत्त्वेऽपि गोपदवाच्यत्वस्य गोरूपधर्मिणीव सास्नायामभावात् सास्ना, गोपदवाच्यत्वान्वयिनि गवि उपलक्षणमेव भवति । विधेयान्तरान्वयित्वे तु विशेषणमेव भवति यथा “ दण्डवानस्ति ”, “ दण्डवानासी ” इत्यादौ क्रमेण वर्तमानकालवृत्तित्व-भूतकालवृत्तित्वरूपविधेयस्य धर्मिणि पुरुषे इव दण्डेऽपि स्वरूप-संबन्धेन सत्त्वेन विधेयान्तरान्वयित्वाद्विशेषणत्वमेव । एवं च विधेयान्तरान्वयित्वे सति व्यावर्तकत्वं विशेषणत्वम्, विधेयान्तरान्वयित्वे सति व्यावर्तकत्वमुपलक्षणत्वमित्ययं द्वितीयः प्रकारः ।

क्वचित् धर्मिसंबन्धधर्मान्तरसंबन्ध्यपि धर्मः धर्मान्तरसंबन्धितानवच्छेदकतया धर्मान्तरसंबन्धिनि उपलक्षणं भवति । यथा दण्डपुरुषाविति समूहालम्बनबोधः दण्डोपलक्षित-पुरुषविषयक एव, न तु दण्डविशिष्टपुरुषविषयकः । अत्र धर्मी पुरुषः तत्संबन्ध-धर्मान्तरं द्वित्वं तत्संबन्ध्यपि दण्डरूपो धर्मः द्वित्वरूपधर्मान्तरसंबन्धितानवच्छेदकत्वात् उपलक्षणमेव । धर्मिसंबन्धधर्मान्तरसंबन्धितावच्छेदकत्वे तु विशेषणं भवति । यथा “ घट-दण्डिपुरुषा ” इत्यत्र द्वित्वान्वयिनि पुरुषे दण्डः विशेषणं भवति । एवं च धर्मिसंबन्ध-धर्मान्तरसंबन्धितावच्छेदकत्वे सति व्यावर्तकत्वं विशेषणत्वम् । धर्मिसंबन्धधर्मान्तरसंबन्धितानवच्छेदकत्वे सति व्यावर्तकत्वमुपलक्षणत्वमित्ययं तृतीयः प्रकारः ॥

क्वचिद्विशेष्यसंबन्धासंबन्ध्यपि धर्मः तत्संबन्धितावच्छेदकतया तद्वति विशेषणम् । यथा देवदत्तः इत्यादि वाक्यजन्ये संज्ञाविशिष्टसंज्ञादिबोधे संज्ञादेः विषयत्वमनभ्युपगच्छतां प्राभाकराणां प्राचीननैयायिकानां च मते तटस्थज्ञानविषयतयैव विषयतावच्छेदकत्वात् संज्ञादेः ज्ञानविषयदेवदत्तविशेषणत्वम् । देवदत्त इत्यादि वाक्यजन्यबोधात्पूर्वं यदेवदत्तेति पदत्मिकायास्संज्ञा । ज्ञानं तद्विषयतायाः संज्ञायां सत्त्वात्संज्ञायाः तटस्थज्ञानविषयता । अत्र विशेषस्य बोधस्य विषयत्वलक्षणः यस्संबन्धः, तदसंबन्धिन्यपि संज्ञा तत्संबन्धितावच्छेदक-त्वात् ज्ञानविषयत्वसंबन्धवति देवदत्ते विशेषणम् ।

एवं द्वित्वनाशकालीनायां “ द्वे द्रव्ये ” इति बुद्धौ द्वित्वस्य विषयत्वाभावेऽपि द्रव्य-निष्ठं प्रत्यक्षविषयतायाः अवच्छेदकतया द्वित्वं द्रव्ये विशेषणम् । अत्र विशेषस्य द्वे द्रव्ये

इति प्रत्यक्षस्य संबन्धः विषयत्वलक्षणः द्वित्वविशिष्टनिष्ठ एव । न तु द्वित्वनिष्ठः । तथापि उक्तज्ञाननिरूपितद्रव्यनिष्ठसंबन्धिताया व्यवच्छेदकं भवतीति द्वित्वं ज्ञानविषयद्रव्ये विशेषणम् ।

एवं “घटो नास्ती”त्यत्र घटसामान्याभावप्रतियोगिनि घटे घटत्वविशेषणं, नीलादिकमुपलक्षणम् । अत्र अभावरूपविशेषस्य प्रतियोगित्वलक्षणसंबन्धाभावतौल्येपि घटत्वस्य घटनिष्ठप्रतियोगितारूपसंबन्धितावच्छेदकतया घटत्वमभावान्वयिनि घटे विशेषणम् । तदभावानीलादिकमुपलक्षणम् । एवं च विशेष्यसंबन्धासंबन्ध्यपि तत्संबन्धितावच्छेदकतया तद्वति विशेषणं, तत्संबन्धितावच्छेदकमुपलक्षणमिति चतुर्थः प्रकारः ॥

कचित् विद्यमानमपि अतद्व्यावृत्ति न्यूनाधिकवृत्तितया तत्र न विशेषणम् । किन्तु पल्लक्षणमित्युच्यते । यथा विद्यमानापि जटा तापसे उपलक्षणम् । न तूपलक्ष्यतावच्छेदकशमदमादिवत् विशेषणम् अयं च पञ्चमः प्रकारः ॥

शक्तिवादेऽपि एषैव रीतिः दृश्यते । “तद्विशिष्टे शक्तिरित्यस्य तद्धर्मतद्वैशिष्ट्यतदाश्रयेषु त्रिषु शक्तिरित्यर्थः । घटादिपदशक्तिमति द्रव्यत्वादिवैशिष्ट्यसत्त्वेऽपि द्रव्यत्वादौ तच्छक्तिविरहा तेषामुपलक्षणता । घटत्वादौ तत्सत्त्वाच्च तेषां विशेषणता ” इति कथनेन पूर्वोक्तरीत्या गोपदवाच्यत्वान्वयिनि सास्नेव घटपदशक्त्यन्वयिनि द्रव्यत्वमुपलक्षणम् । द्रव्यत्वे शक्त्यभावात् । घटत्वं विशेषणम्, तत्र घटपदशक्तिसत्त्वादिति द्वितीयः प्रकारः प्रदर्शितः ।

अद्वैतमतेऽपि एषैव प्रणाली अभिमत इति ज्ञायते । अत एव अद्वैतवेदान्तपरिभाषाया-मेवं निर्णीतम् । “विशेषणं कार्यान्वयि व्यावर्तकम् । उपाधिश्च कार्यान्वयी व्यावर्तको वर्तमानश्च । “रूपविशिष्टो घटोऽनित्योऽ”त्र विधेयस्य अनित्यत्वस्य घटे इव रूपेऽपि सत्त्वात् रूपं विशेषणम् । “कर्णशष्कुल्यवच्छिन्नं नभः श्रोत्र”मित्यत्र विधेयस्य श्रोत्रत्वस्य नभसीव कर्णशष्कुल्यमभावात् कर्णशष्कुली उपाधिः । अयमेव नैयायिकैः परिचायक इत्युच्यते इति । एवं अन्तःकरणावच्छिन्नं चैतन्यं जीवः, अन्तःकरणोपहितं चैतन्यं साक्षीति जीवसाक्षिणोर्भेदनिरूपणसंदर्भे कर्तृत्वलक्षणजीवत्वान्वयादन्तःकरणं चैतन्ये विशेषणम् । विषयावभासकत्वलक्षणसाक्षित्वान्वयित्वात् साक्षित्वान्वयिनि चैतन्ये उपलक्षणं भवतीति तन्मतम् ।

कार्यशब्देन अवच्छेद्यं यदन्वयि तस्य ग्रहणमिति शिखामणिव्याख्यायामभिहितत्वात् कार्यान्वयित्वघटितलक्षणेन गदाधरभट्टाचार्योक्ताः द्वितीयतृतीयचतुर्थप्रकाराः

संगृहीता भवति । तथाहि द्वितीयप्रकारे दण्डवानस्तीत्यादौ दण्डावच्छेदस्य वर्तमानकाल-
वृत्तिस्वरूपविधेयान्तरान्वयित्वात् कार्यशब्देन विधेयान्तरस्य ग्रहणम् ।

तृतीयप्रकारे दण्डपुरुषावित्यादौ धर्मिसंबन्धधर्मांतरस्य द्वित्वादेः अवच्छेदपुरुषा-
न्वयित्वेन कार्यशब्देन ग्रहणम् ।

चतुर्थप्रकारे “ द्वे द्रव्ये ” इत्यादिस्थले अवच्छेदस्य द्रव्यस्य विषयतासंबन्धेन
अन्वयिनः बोधस्य विशेषस्य कार्यशब्देन ग्रहणम् । एवं च कार्यान्वयित्वघटितलक्षणं
गद्याधरोक्तप्रकारत्रयसाधारणं भवति । एवं च कार्यान्वयित्वकार्यसंबन्धितावच्छेदकत्व-
एतदन्यतरतत्वघटितं विशेषणत्वमिति पर्यवस्यति ।

श्रीशंकरभगवत्पादाः आनन्दवल्लीभाष्ये “ सत्यं ज्ञानमनन्तं ब्रह्म ” इत्यत्र सत्या-
दीनां सजातीयव्यावर्तकत्वरूपविशेषणत्वासंभवात् सर्वतोव्यावर्तकत्वरूपलक्षणत्वमेवेति
व्याख्यातवन्तः । एवं च एतत्परिशीलनेन लक्षणानि त्रिविधानीति ज्ञायते । तत्र सर्वतोव्याव-
र्तकरूपमेकं लक्षणम् तच्च लक्ष्यतावच्छेदकसमनियत-असाधारणधर्मरूपम् । यथा पृथिव्याः
गन्धवत्त्वलक्षणम् । “ दण्डी पुरुष ” इत्यत्र दण्डः “ जटाभिस्तापस ” इत्यत्र जटाः सजातीय-
व्यावर्तकरूपलक्षणानि भवन्ति । तच्च संभवव्यभिचारात्मकं, विशेष्यतावच्छेदकसमानाधि-
करण-विशेष्यतावच्छेदक-समानाधिकरणाभावप्रतियोगिरूपं भवति । तृतीयं तु लक्षणं परि-
चायकरूपम् । “ वृक्षं प्रति विद्योतते विद्युत् ” इत्यत्र वृक्षस्य विद्युल्लक्षणत्वं विद्युत्परि-
चायकत्वरूपं विद्युत्ज्ञानजनकज्ञानविषयत्वरूपं बोध्यत इति तेषां वैलक्षण्यम् ।

Appendix A

MINUTES OF THE BUSINESS MEETINGS

(1) THE EXECUTIVE COMMITTEE

A meeting of the Executive Committee of the All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta (under the auspices of the Asiatic Society) at 7.15 p. m. on October 23, 1986. The following members were present :

P. D. Agnihotri (in the Chair), Brahmamitra Awasthi, Manabendu Banerjee, Jagannath Chakraborty, R. C. Dwivedi, Sushama Kulashreshtha, H. P. Malledevaru, Jayamant Mishra, K. K. Mishra, Vidhata Mishra, Rama Murti Sharma, Chandrakant Shukla, Ramakant Shukla, Rajendra Trivedi, and S. D. Joshi.

The following business was transacted at the meeting :

(1) Condolence

Resolution No. 1 : Resolved that the Executive Committee places on record its sense of deep sorrow at the sad death of Professor T. R. V. Murthy, who was elected General President of the 33rd Session of the All-India Oriental Conference.

(2) Minutes of the business meetings held at Ahmedabad on the occasion of the 32nd Session of the All-India Oriental Conference.

Resolution No. 2 : Resolved that the minutes of the business meetings of the All-India Oriental Conference at Ahmedabad on the occasion of the All-India Oriental Conference, be confirmed.

(3) Audited Statement of Accounts for the year 1985.

Resolution No. 3 : Resolved that the Audited Statement of Accounts for the year 1985 be adopted.

(4) Appointment of Auditors.

Resolution No. 4 : Resolved that M/S Patki & Soman, Poona, be appointed as auditors for the years 1986 and 1987 and that they be paid a remuneration of Rs 300/= per year.

(5) Award of the various prizes

Resolution No. 5 : Resolved that the General Secretary be authorised to decide the award of (1) Dr. V. Raghavan Prize, (2)

The Muni Punyavijayaji Prize, (3) Shri D. K. Jain O. R. Institute Prize, and (4) Prof. C. Sivaramamurti Saṁbhāvanā Prize in the light of the reports of the referees and in consultation with relevant Sectional Presidents.

- (6) Arrangement for the award of the Dr. V. Raghavan Prize at the next session.

Resolution No. 6: Resolved that Dr. V. Raghavan Prize for the next session be assigned to Religion and Philosophy section.

- (7) Election of Trustees.

Resolution No. 7: It was resolved to recommend to the General Body of the Conference, through the Council, that the following persons be elected Trustees of the All-India Oriental Conference for a period of six years, beginning from January 1, 1987.

- 1) Prof. V. Venkatachalam, Varanasi
- 2) Prof. M. A. Mehendale, Poona
- 3) Prof. E. R. Sree Krishna Sarma, Adyar, Madras.

- (8) Letter from Dr. R. S. Shivaganesh Murthy, Mysore, regarding the procedure connected with the election to the Council of the All-India Oriental Conference.

The General Secretary placed before the Executive Committee the letter dated 30th January 1986 from Dr. R. S. Shivaganesh Murthy, Mysore regarding the procedure connected with the election to the Council of the All-India Oriental Conference. After some discussion the following resolution was adopted.

Resolution No. 8: Resolved that the letter be recorded.

- (9) Proposal from Dr. Brahmamitra Awasthi, regarding the election of President.

The General Secretary placed before the Executive Committee the letter dated 17th September 1986 from Dr. Brahmamitra Awasthi, Delhi, along with his proposal regarding filling up the vacancy of the elected President. After some discussion the following resolution was adopted :

Resolution No. 9: Resolved that the letter be recorded.

- (10) Co-optation on the Council of the members recommended by the Local Committee.

Resolution No. 10 : Resolved that it be recommended to the Council that the following ten persons, whose names have been suggested by the Local Committee, be co-opted on the Council (as per Rule 10, b, i.).

- 1) Ramaranjan Mukherji
- 2) Mrs. Nandita Banerjee
- 3) Mrs. Cinmayee Chatterjee
- 4) Navanarayan Banerjee
- 5) Herambanath Chatterjee
- 6) Samir Dutt
- 7) Mrs. Arati Mukherjee
- 8) Siddheshwar Mukherjee
- 9) Sudhirranjan Mukherjee
- 10) Bhavaniprasad Bhattacharya.

(11) Appointment of Additional Sectional Presidents :

Resolution No. 11 : Resolved that the following Sectional Presidents be appointed :

- | | | |
|----------------------------|---|---|
| 1. Vedic Section | : | Prof. B. R. Modak |
| 2. Classical Sanskrit | : | Prof. G. B. Palsule
Prof. K. K. Sharma |
| 3. Religion and Philosophy | : | Prof. K. K. Chaturvedi |

The meeting terminated with a vote of thanks to the Chair.

S. D. Joshi

P. D. Agnihotri

General Secretary

Chairman

(2) INAUGURAL SESSION

The inaugural Session of the 33rd All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta, at 10 a. m. on October 24, 1986.

- (1) The Session opened with Vedic Hymn.
- (2) The Local Secretary read out some of the messages.

(3) Prof. Ramaranjan Mukherji, Working Chairman of the Reception Committee welcomed the Chief Minister Shri Jyoti Basu, Minister-in-charge of Higher Education Professor Nirmal Bose, and the members of the Conference.

(4) The Chief Minister, Shri Jyoti Basu, formally inaugurated the Session.

(5) The General President, Prof. V. I. Subramoniam, delivered the Presidential address.

(6) A resolution of condolence touching the deaths of the following scholars was passed, the whole gathering standing.

(a) *Elected President of the All-India Oriental Conference :*
Prof. T. R. V. Murti

(b) *Other Scholars*

Smt. Rukminidevi Arundel

Prof. A. L. Basham

Prof. V. S. Bendre

Prof. Gopikamohan Bhattacharya

Pt. Krishnachandracharya

Prof. J. Krishnamurti

Prof. P. M. Modi

Dr. M. S. Randhawa

Dr. D. K. Somayaji

Shri Jaidev Thakur

Smt. Mrigavati Shriji (Jaina Sādhvī)

Pt. Atmananda Vidyālamkāra

(7) The General Secretary, Prof. S. D. Joshi, then seeking the indulgence of the gathering, read out self-composed poem in Sanskrit about the All-India Oriental Conference, remembering the services of Dr. Bhandarkar, Dr. Belvalkar, Dr. Dandekar in cause of All-India Oriental Conference, and also recording his profound sense of gratitude and admiration for the long and distinguished services rendered to the Conference by Prof. R. N. Dandekar, which were stretched over a period of forty-three years in his capacity as the General Secretary of the Conference.

- (8) Thereafter, the General Secretary made some announcements regarding the division of sections and additional Sectional Presidents, nominations for the New Executive Committee and Sectional Presidencies, the meeting of the Council, and the Pandit-Parisad. He announced the award of the All-India Oriental Conference Prize (donated by the Indian Books Centre, Delhi) to Professor Dipak Bhattacharya, Santiniketan for his book, "Mythological and Ritual Symbolism" published by Sanskrit Pustak Bhandar, Calcutta-700006, in 1984. He also announced that 350 pages of the Proceedings of the 32nd Session of the All-India Oriental Conference held at Ahmedabad in 1985 have been printed so far.
- (9) The Chief Minister Shri Jyoti Basu addressed the gathering.
- (10) Prof. Nirmal Bose, Minister for Higher Education, as Guest of Honour, addressed the members of the Conference.
- (11) Prof. Manabendu Banerjee, the Local Secretary, made some announcements regarding the conduct of the Conference.
- (12) Prof. Jagganath Chakraborty, Jt. Local Secretary, proposed a comprehensive vote of thanks.
- (13) The Inaugural Session terminated with National Anthem.

(3) THE COUNCIL

A meeting of the Council of the All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta, at 11.45 p. m. on October 25, 1986.

Prof. P. D. Agnihotri was in the Chair.

(1) It was resolved that as recommended by the Executive Committee, the following ten persons whose names have been suggested by Local Committee, be co-opted as members of the Council (as per Rule 10, b. i):

- | | |
|-----------------------------|-------------------------------|
| 1) Ramaranjan Mukherji | 2) Mrs Nandita Banerjee |
| 3) Navanarayan Banerjee | 4) Bhavaniprasad Bhattacharya |
| 5) Mrs. Cinmayee Chatterjee | 6) Herambanath Chatterjee |
| 7) Samir Dutt | 8) Mrs. Arati Mukherjee |
| 9) Siddheshwar Mukherjee | 10) Sudhirranjan Mukherjee |

(2) It was resolved, as recommended by the Executive Committee, to recommend to the General Body of the Conference, that the following persons be elected Trustees of the All-India Oriental Conference for a period of six years, beginning from January 1, 1987.

- 1) Prof. V. Venkatachalam, Varanasi
- 2) Prof. M. A. Mehendale, Poona
- 3) Prof. E. R. Sree Krishna Sarma, Adyar, Madras.

(3) The Council then proceeded to elect eighteen members of the New Executive Committee. The Chairman nominated Prof. N. P. Unni, Prof. Subuddhi Charan Goswami, and Prof. Samir Kumar Datta as scrutineers.

The meeting terminated with vote of thanks to the Chair.

The following was the result of the election of the New Executive Committee (the number of votes secured is given against each name) :

1. Dandekar, R. N.	...	209
2. Joshi, S. D.	...	200
3. Dwivedi, R. C.	...	197
4. Chaturvedi, K. K.	...	185
5. Mukherji, Ramaranjan	...	183
6. Venkatachalm, V.	...	140
7. Jha, Satish Chandra	...	139
8. Lalye, P. G.	...	139
9. Shukla, Ramakant	...	137
10. Mishra, Jayamant	...	136
11. Shukla, Chandrkant	...	136
12. Mishra, K. K.	...	130
13. Jani, A. N.	...	127
14. Awasthi, B. M.	...	121
15. Sharma, Rama Murti	...	117
16. Mishra, Vidhata	...	109
17. Shukla, Karunesh	...	100
18. Kantawala, S. G.	...	97

S. D. JOSHI

General Secretary

...34

P. D. AGNIHOTRI

Chairman

(4) NEW EXECUTIVE COMMITTEE

A meeting of the New Executive Committee of the All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta at 10. 40 a. m. on October 26, 1986.

The following members were present :

Awasthi, Brahmamitra, Chaturvedi, K. K., Dwivedi, R. C., Jani, A. N., Jha, Satish Chandra., Kantawala, S. G., Lalye, P. G., Mishra, Jayamant, Mishra, K. K., Mishra, Vidhata., Mukherji, Ramaranjan., Sharma, Rama Murti., Shukla, Chandrakant., Shukla, Karunesh., Shukla, Ramakant., Venkatachalam, V., and Joshi, S. D.

Professor V. Venkatachalam was voted to the Chair.

(1) Election of Office-Bearers :

Resolution No. 1 : " Resolved that Professor R. N. Dandekar, Poona, be and is hereby elected General President of the All-India Oriental Conference. "

Resolution No. 2 : " Resolved that Professor Ramaranjan Mukherji, Calcutta, be and is hereby elected Vice-President of the All-India Oriental Conference. "

Resolution No. 3 : " Resolved that Professor S. D. Joshi, Poona, be and is hereby elected General Secretary of the All-India Oriental Conference. "

Resolution No. 4 : " Resolved that Prof. K. K. Chaturvedi, Jabalpur, be and is hereby elected Joint-Secretary of the All-India Oriental Conference. "

Resolution No. 5 : " Resolved that Prof P. N. Kawthekar, Indore, be and is hereby elected Treasurer of the All-India Oriental Conference. "

(2) Co-optation on the Executive Committee :

Resolution No. 6 : " Resolved that the following persons be and are hereby co-opted as members of the Executive Committee in the vacancies caused by the election of office-bearers :

1. Prof. M. M. Sharma, Gauhati
2. Prof. K. C. Acharya, Bhubaneshwar
3. Dr. R. K. Sharma, Delhi
4. Prof. H. P. Malledevaru, Mysore,

(The full Executive Committee will now be as follows :)

(1) Office-bearers :

- | | | |
|----------------------|---|---------------------------|
| 1. General President | : | Prof. R. N Dandekar |
| 2. Vice-President | : | Prof. Ramaranjan Mukherji |
| 3. General-Secretary | : | Prof. S. D. Joshi |
| 4. Joint-Secretary | : | Prof. K. K. Chaturvedi |
| 5. Treasurer | : | Prof. P. N. Kawathekar |

(2) Other members of the Executive Committee :

- | | |
|------------------------------|------------------------------|
| 1. Prof. K. C. Acharya | 10. Prof. K. K. Mishra |
| 2. Prof. Brahmamitra Awasthi | 11. Prof. Vidhata Mishra |
| 3. Prof. R. C. Dwivedi | 12. Prof. M. M: Sharma |
| 4. Prof. A. N. Jani | 13. Prof. R. K. Sharma |
| 5. Prof. Satishchandra Jha | 14. Prof. Rama Murti Sharma |
| 6. Prof. S. G. Kantawala | 15. Prof. Chandrakant Shukla |
| 7. Prof. P. G. Lalye | 16. Prof. Karunesh Shukla |
| 8. Prof. H. P. Malledevaru | 17. Prof. Ramakant Shukla |
| 9. Prof. Jayamant Mishra | 18. Prof. V. Venkatachalam. |

(3) Trustees :

- 1) Prof. V. Venkatachalam
- 2) Prof. M. A. Mehendale
- 3) Prof. E. R. Sree Krishna Sarma

(3) Venue of the next session :

Resolution No. 7 : "It was resolved to authorise the General Secretary to make the necessary arrangements for holding of next session of the All-India Oriental Conference."

(4) Award of Prizes :

Resolution No. 8 : "Resolved that prizes to be awarded to as follows :

- (1) Dr. V. Raghavan Prize : Prof. Satischandra Jha, Muzaffarpur for "Kātyāyana-vārttikānām pratyabhijñānam"
- (2) Muni Punyavijayaji Prize : Dr. Venee Madhav Shastri Joshi, Dharwad, for "Prakrit Love-letters"

(3) Shri. D. K. Jain O. R. Institute Prize : Dr. Kokila H. Shah, Bombay, for "Some Misconceptions about Jaina Theory of Relativity (Syādvāda)"

(4) Prof. C. Sivaramamurti Sambhāvanā Prize for Pandit Pariṣad : Dr. Ladukeshwar Satpathy Sarma, Puri, for "ऋकारस्य वैचित्र्यम्".

(5) Appointment of Committee

Resolution No. 9 : "Resolved that the General Secretary be authorised to appoint the Committee from the members of the Executive Committee for working out plans for the development of the All-India Oriental Conference and discuss certain issues like election, screening of papers etc."

(6) A letter from Prof. Suryakanta Shukla and others regarding the position of Sanskrit in the Secondary School Curriculum and in Ayurveda Colleges :

The General Secretary placed before the New Executive Committee the letter received from Prof. Suryakanta Shukla and others regarding the position of Sanskrit in the Secondary School Curriculum and the Ayurveda Colleges. The Executive Committee discussed this view at length and passed the following Resolution :

Resolution No. 10 : "Resolved that the three language formula recommended by the Government of India should be modified so as to include a classical language in three language formula. Either a Classical language should form a part of a composite course with Hindi or option would be allowed between a Classical Language and Hindi or between a Classical Language and Modern Indian Language. Studies belonging to non-Hindi speaking area should be allowed to choose three languages :

- (i) The regional language
- (ii) English
- (iii) Hindi or Classical language and student belonging to Hindi speaking area, should be allowed to choose three languages :
 - (i) Hindi
 - (ii) English

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(iii) A Classical language or any Modern Indian language.

Further the Executive Committee of the All-India Oriental Conference passed the following resolution :

Resolution : " It is further resolved that Sanskrit should be introduced as a compulsory subject in the Āyurveda Colleges. "

(7) Election of Sectional Presidents of the 34th Session of the All-India Oriental Conference :

A joint meeting of the New Executive Committee and the past and the present Presidents of Various sections was then held to elect Sectional Presidents for the 34th Session of the All-India Oriental Conference. Prof. H. P. Malledevaru and Prof. Satischandra Jha were appointed scrutineers.

The following was the result of the election :

1. Vedic	...	Kantawala, S. G.
2. Iranian	...	Jamsp-Asa, K. M.
3. Classical Sanskrit	...	Dwivedi, R. C.
4. Islamic Studies	...	Ayyubi, N. Akmal
5. Arabic and Persian	...	Al. Al-Himdl, A. L.
6. Pali and Buddhism (including Tibetology)	...	Sharma, Rama Murti
7. Prakrit and Jainism	...	Shukla, Ramakant
8. History	...	Pathak, S. M.
9. Archaeology	...	Prasad, M. P.
10. Indian Linguistics	...	Pandey, Amar Nath
11. Dravidic Studies	...	Malledevaru, H. P.
12. Philosophy and Religion	...	Sharma, R. K.
13. Technical Sciences and Fine Arts	...	Singh, A. P.
14. South-East Asian Studies	...	Shastri, B. R.
15. West-Asian Studies	...	Hassan, E. B.

The meeting terminated with a vote of thanks to the Chair.

S. D. JOSHI
General Secretary

V. VENKATACHALAM
Chairman

(5) CONCLUDING SESSION

The Concluding Session of the 33rd All-India Oriental Conference was held in the Function Hall of the Salt Lake Stadium, Calcutta at 3 p. m. on October 26, 1986.

(1) The Session opened with Vedic prayers by Shri S. K. Navare and Prācyavidyā Pariṣad Song by Prof. Ramakant Shukla and Sanskrit Prayer by Dr. Rajendra Mishra.

(2) Dr. Jagannath Chakraborty, Joint Local Secretary welcomed the gathering.

(3) The General Secretary announced the election of the new office-bearers of the Conference and the Sectional Presidents of the next session of the Conference.

(4) The General Secretary announced the award of the following Prizes :

1. Dr. V. Raghavan Prize : Prof. Satishchandra Jha, Muzaffarpur for " Kātyāyana-vārttikānām pratyabhijñānam "
2. Muni Punyavijayaji Prize : Dr. Venee Madhav Shastri Joshi, Dharwad for " Prakrit Love-letters "
3. Shri D. K. Jain O. R. Institute Prize : Dr. Kokila H. Shah, Bombay for " Some Misconceptions about Jain Theory of Relativity (Syādvāda) "
4. Prof. C. Sivaramamurti Sambhāvanā Prize for Paṇḍit Pariṣad : Dr. Ladukeshwar Satpathy Sarma, Puri for " ऋकारस्य वैचित्र्यम् । "

(5) It was resolved, as recommended by the Council, that the following persons be elected Trustees of the All-India Oriental Conference for a period of six years, beginning from 1st January 1987.

- 1) Dr. V. Venkatachalam, Varanasi
- 2) Dr. M. A. Mehendale, Poona
- 3) Dr. E. R. Sree Krishna Sarma, Adyar, Madras.

(6) It was resolved that the General Secretary be authorised to make the necessary arrangements for holding of the next Session of the All-India Oriental Conference ".

Minutes of the Business Meetings

(7) The General Secretary read out the following resolution passed by the New Executive Committee on 26th October 1986 regarding the position of Sanskrit in the Secondary School Curriculum and in the Āyurveda Colleges :

Resolved that the three language formula recommended by the Government of India should be modified so as to include a Classical language in the three language formula. Either a Classical language should form part of a composite course with Hindi or option would be allowed between a Classical Language and Modern Language. Studies belonging to non-Hindi speaking area should be allowed to choose three languages :

- (i) The regional language
 - (ii) English
 - (iii) Hindi or Classical language and student belonging to Hindi speaking area, should be allowed to choose three languages :
- (i) Hindi
 - (ii) English
 - (iii) A Classical language or any Modern Indian language.

Further, it is resolved that Sanskrit should be introduced as a compulsory subject in the Āyurveda Colleges”.

It was decided to forward the resolution to the relevant authorities.

(8) Pandit Gaurinath Sastri delivered the valedictory Address.

(9) Prof. P. D. Agnihotri made a few concluding remarks.

(10) On behalf of the members of the All-India Oriental Conference, the following persons spoke :

- 1) Prof. P. N. Kawathekar
- 2) Prof. Ramswamy Iyengar
- 3) Prof. S. M. Pathak
- 4) Prof. Samir Kumar and
- 5) Prof. Mithael Hahn

(11) The Joint Local Secretary spoke on behalf of the Local Committee and Dr. S. R. Banerjee proposed a vote of thanks.

(12) The Concluding Session terminated with the Sanskrit Mandakini Prayer and National Anthem.

Appendix B**Receipts & Payments Accounts for**

RECEIPTS		Rs. Ps.	Rs. Ps.
TO BALANCE AT COMMENCEMENT			
i)	Cash on Hand (with the Head Office)	494-74	
ii)	Life-Membership Fees (Cash on Hand with Local Secretary 32nd Session of AIOC, Ahmedabad now Received by the Head Office, Poona on 18-12-1985)	3,761-00	
	In C/A with State Bank of India, Deccan Gymkhana, Poona-411004	385-48	
	In S/B A/C with Central Bank of India Shivajinagar, Poona-411016	52,870-27	
	In Fixed Deposit A/C with Central Bank of India, Shivajinagar, Poona-411016 (Dr. V. Raghavan Prize)	2,000-00	
	In Fixed Long Term Deposit Account Central Bank of India, Shivajinagar Poona-411016	12,000-00	71,511-49
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			Total C. F. Rs. 71,511-49

*Statement of Accounts***STATEMENT OF ACCOUNTS**

the year ended 31st December 1985

PAYMENTS	Rs. Ps.	Rs. Ps.
BY POSTS & TELEGRAMS AT POONA & OUTSIDE		390-85
BY PRINTING EXPENSES JAIPUR SESSION VOLUME		27,515-00
BY REMUNERATION TO ACCOUNTANT		100-00
BY REMUNERATION TO CLERKS		1,455-00
BY PEON'S PAY		235-00
BY STATIONERY		925-25
BY MISCELLANAEUS		1,102-50
BY AUDITOR'S HONORARIUM FOR THE YEAR: 1984		100-00
BY AMOUNT SPENT FOR PANDIT PARISHAD :	23,369-00	
BY AMOUNT OF UNSPENT BALANCE FROM GRANT, FOR PANDIT PARISHAD RETURNED TO THE GOVERNMENT OF INDIA,	1,631-00	25,000-00
BY PRIZES FOR THE BEST PAPERS SUBMITTED AND READ IN THE VARIOUS SECTIONS AT AHMEDABAD :		
i) Muni Punyavijayaji Prize	300-00	
i) D. K. Jain O. R. Institute Prize	300-00	
iii) Dr. V. Raghavan Prize	300-00	
iv) Sambhaavana Prize	300-00	1,200-00
		<hr/>
	Total C. F. Rs.	58,023-60

Appendix B**Receipts & Payments Accounts for**

RECEIPTS	Rs. Ps.	Rs. Ps.
		B. F. Rs. 71,511-49
TO MEMBERSHIP FEES		
i) Remaining Life-membership Fees Collected at Local Office of 32nd AIOC, Ahmedabad, now Received by the Head Office, Poona on 18-12-1985	1,002-00	
ii) Life-Membership Fees, Collected at Poona, By Head Office	2,900-00	3,902-00
To 2/3rd SHARE IN DELEGATES' FEES (FROM FULL MEMBERSHIP) RECEIVED BY LOCAL SECRETARY, 32ND SESSION OF AIOC, AHMEDABAD ON 18-12-1985	42,000-00	42,000-00
TO INTEREST		
i) On S/B Account	2,212-10	
ii) On Long Term Deposit Account (Dr. V. Raghavan Prize) 2,000/-	200-00	
iii) On Long Term Deposit Account (Rs. 12,000-00)	1,200-00	3,612-10
To 2/3rd OF F FROM BHANDARKAR ORIENTAL RESEARCH INSTITUTE, FROM SALE OF AIOC VOLUMES		11,838-90
To MISCELLANEOUS		362-00
		Total Rs. 1,33,226-49

AUDITOR'S REPORT

Examined and found correct as per books of accounts produced to us and information given to us during the course of our audit.

Poona 411030

Dated : 30th Sept. 1986

PATKI & SOMAN
Chartered Accountants

Statement of Accounts

PAYMENTS

Rs. Ps.

Rs. Ps.

B. F. Rs. 58,023-60

BY T. A. AND D. A. ACCOUNT
TRAVELLING AND OTHER EXPENSES
FOR AHMEDABAD SESSION

2,083-00

BY BALANCE AT CLOSE

1) Cash on Hand

61-64

ii) In C/A with State Bank of India,
Deccan Gymkhana, Poona-411004

885-48

iii) In S/B A/C with Central Bank of India, Shivajinagar, Poona-411016

58,172-77

iv) (Dr. V. Raghavan Prize)
In Fixed Deposit with Central Bank
of India, Shivajinagar, Poona-411016

2,000-00

v) In fixed Long Term Deposit
with Central Bank of India,
Poona-411016

12,000-00

73,119-89

Total Rs. 1,33,226-49

Poona-411004

Dated : 1-4-1986

R. N. DANDEKAR
General Secretary

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Statement of Accounts

for the year ended 31st December 1955 (Contd.)

PAYMENTS	Rs. Pcs.	Rs. Pcs.
BY T. A. AND D. A. ACCOUNT TRAVELLING AND OTHER EXPENSES FOR ANNUAL SESSION	Rs. Pcs.	Rs. Pcs.
BY BALANCE AT CLOSE		
i) Cash on Hand	61-61	
ii) In C/A with State Bank of India, Poonam Gymkhana, Poonam-411004	882-48	
iii) In S/A C with Central Bank of India, N. V. Nagar, Poonam-411016	58,172-77	
iv) (Dr. V. Maheshwari Prasad) In Fixed Deposit with Central Bank of India, N. V. Nagar, Poonam-411016	2,000-00	
v) In fixed Long Term Deposit with Central Bank of India, Poonam-411016	12,000-00	73,119-89

Total Rs. 1,33,326-49

H. N. DANDANAR
General Secretary

Poonam-411004
Dated: 1-1-1956

